Moſes and Aaron:

Exf. 15. 22. J. 41. 84.

CIVIL and ECCLESIASTICAL

RITES,

Uſed by the Ancient HEBREWS; obſerved, and at large opened, for the clearing of many obſcure TEXTS thorowout the whole SCRIPTURE.

Which Texts are now added at the end of the Book.

Wherein likewiſe is ſhewed what Cuſtoms the HEBREWS borrowed from Heathen people: And that many Heatheniſh Cuſtoms, originally, have been unwarrantable imitation of the *HEBREWS.*

The Twelfth Edition.

By *Thomas Godwyn*, B. D.

LONDON,

Printed for *R. Scot*, *T. Baſſet*, *T. Dring*, *R. Chiſwel*, *B. Griffin*, *G. Conyers*, and *M. Wotton*. 1685.

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TO THE

RIGHT HONOURABLE

WILLIAM

Earle of *Pembrook*,

Lord Chamberlain of His Majeſties Houſhold, L. Warden of the Stanneries, Knight of the moſt Noble Order of the Garter, one of His Majeſties moſt Honourable Privy Council, and Chancellor of the famous Univerſity of *Oxford*.

All Grace and Happineſs.

Right Honourable,

THat *many have no better acquaintance with Chriſt and his Apoſtles; is, becauſe they are ſuch ſtrangers with* Moſes *and* Aaron: *Were Cuſtomes antiquated thorowly known, many difficulties in Scripture would appear Elegancies; and the places which now (through obſcurity) diſhearten the Reader, would then become ſweet invitements*

to an unwearied aſſiduity in peruſing thoſe ſacred Oracles. If my preſent labour ſhall give ſuch light to ſome obſcure paſſages, that thereby Gods people ſhall be drawn on with the greater delight to the exerciſing themſelves in reading of Holy Writ, it ſhall not repent me of my tedious travels in theſe Rites and Cuſtomes, of Generations long ſince paſt; which whoſoever undertaketh, ſhall find the way long and thorny, the path over grownd and hardly diſcernable; the Guides few to direct, and thoſe ſpeaking in ſtrange Languages; and many apt to diſcourage him, becauſe themſelves are either lazy, and will not, or lame and cannot walk the ſame way. But now (through Gods aſſiſtance) being come to the end of my Journey, the diſcoveries made on the way, ſuch as they are (and ſuch ſome are, as not obſerved before) humbly crave your Lordſhip's protection.

From Denſington,
Feb. 21. 1624.

Your Honour's in all duty,
and ſervice devoted,

THO. GODWYN.

THE ARGUMENT OF EACH *BOOK* and *CHAPTER.*

The first Book.

Of Persons.

Chap. 1. *THE form of their Common-wealth till Christ, and when the Scepter departed.* Fol. 1

2. *Publicans, their Office, who the chief.* 6

3. *Prosylites who, how made.* 8

4. *Kings, Why* Pilate *clad* Christ *in Purple*; Herod *in white.* 11

5. *High Priest, Priests, Levites, Nethinims.* 13

6. *Prophets who, the Wise man, Scribe, and Disputer, mentioned,* 1 Cor. 1. 20. 23

7. *Title of Rabbi, when, how, to whom given.* 29

8. *Nazarites and Rechabites.* 30

9. *Assideans, difference between the Righteous and Good man, mentioned,* Rom. 5. 7. 33

10. *Pharisees, whence their name, when they began, what their Dogmata.* 36

11. *Sadduces, whence their name, when they began, what their Dogmata.* 46

12. *Essenes, whence their name, when they began, what their Dogmata.* 50

13. *Gaulonite, and Herodians, what they were.* 59

THE

The second Book.

Of Places.

Chap. 1. THeir Temple, *how forty six years a building.* 62
Why certain Psalms are entituled Graduales *Songs of degrees.* 65
2. *Synagogues, Schools, Houses of Prayer; why their School preferred above their Temple.* 69
3. *Gates of Jerusalem.* 73
4. *Groves and High-places.* 75
5. *Cities of Refuge.* 77

The third Book.

Of Dayes, Times, and Feasts.

Chap. 1. THeir *dayes, hours, weeks, years.* 80
2. *Their manner of feasting, salutations, blessing, cup of blessing.* 86
3. *Their Sabbaths, a Sabbath-daies journy, how much, and whence.* 97
4. *Their Passeover; and feast of unleavened bread: How a soul cut off from Israel.* 103
5. *Their Pentecost, what the second-first Sabbath was,* Luk. 6. 1. 115
6. *Their feast of Tabernacles, Hosanna, and Hosanna-Rabba.* 117
7. *Their feast of Trumpets, their New-Moons, Translation of feasts.* 121
8. *Their feast of Expiation: what meant by the* filth *of the world, and the off scouring of all things,* 1 Cor. 4. 13. 130
9. *Their Sabbatical year.* 134
10. *Their Jubilee, their use thereof.* 135
11. *Their feast of Purim, and feast of Dedication.* 138

THE

The fourth Book.
Of their Idolatry.

Chap. 1. *The beginnings of Idolatry.* 140
2. *Moloch, Adram-Melech, Anam-Melech, Baal, the Tabernacle of Moloch,* &c. 143
3. *Baal-Peor, Baal-Tſephon, Baal-Zebub, Baal-Berith, Bel and the Dragon.* 153
4. *Dagon.* 156
5. *The molten Calf.* 157
6. *Aſtoreth, Ammonia, Juno, the Queen of Heaven, Diana of the Epheſians.* 160
7. *Other Idol-gods mentioned in Scripture.* 163
8. *Sorts of divine Relation, Urim and Thummim.* 165
9. *Teraphim, what they were.* 170
10. *Sorts of Divination forbidden.* 171

The fifth Book.
Of their Conſiſtories.

Chap. 1. *Courts of Judgments, their Eccleſiaſtical Conſiſtory.* 179
2. *Sorts of Excommunication.* 181
3. *Civil Conſiſtories, what perſons neceſſarily preſent, what meant by the Magiſtrate, Judge, and Officer,* Luk. 12. 58. 185
4. *The number of their civil Courts, what meant by a Council, Judgement, fire of Gehenna,* Matth. 5. 189
5. *Manner of electing Judges.* 193
6. *Ceremonies common in all capital Judgements: whence that phraſe came, his bloud be on us and our children.* 196
7. *Their capital puniſhments what they were.* 198
8. *Puniſhments not capital.* 202
9. *Puniſhments borrowed from other Nations: whether S.* Paul *fought with the beaſts at* Epheſus. 208

THE

The sixth Book.

Of Miſcellaneous Rites.

Chap. 1. *Circumciſion, whence, the uſe of Godfathers in Baptiſm.* 213
2. *Firſt-fruits, firſt-lings, firſt-born.* 18
3. *Sorts of Tithes, manner of paying them.* 224
4. *Marriage and divorces, copies of their dowry bill, and bill of divorce: what meant by power on the Womans head,* 1 Cor. 11. 10. 228
5. *Burials, manner of embalming, manner of their Sepulchres, what meant by baptization of the dead,* 1 Cor. 15. 9. 223
6. *Of their Oaths.* 245
7. *Of their writing, their Maſorites, and their work.* 248
8. *Iſraels pitching of their tents, or of their camps.* 253
9. *Their Meaſures.* 259
10. *Their Coyns, firſt of brazen Coyns, ſilver Coyns, and gold Coyns.* 264

Moſes and Aron.

THE FIRST BOOK

Treateth of

PERSONS.

CHAP. I.

Of the Form of the Hebrews *Commonwealth until Chriſt his coming, and when the Scepter departed from them.*

THE Form and State of Government hath been ſubject to change and variation amongſt all Nations, but eſpecially amongſt the *Jews*, where theſe changes are obſervable.

At firſt, the *Fathers* of their ſeveral Families, and their *Firſt-born* after them, exerciſed all kind of Government, both *Eccleſiaſtical* and *Civil*, being both *Kings* and *Prieſts*, in their own houſes. They had power over their own Families, to bleſs, curſe, caſt out of doors, diſinherit, and to puniſh with death, as is apparent by theſe examples: Of *Noah* towards *Cham*, *Gen.* 9. 25. of *Abraham* towards *Hagar* & *Iſmael*, *Gen.* 21. 10. of *Jacob* towards *Simeon* and *Levi*;

Gen. 49. 3. and of *Judah* towards *Thamar*, Gen. 38. 24.

In *Moſes* his days then did this prerogative of primogeniture ceaſe; and as *Aaron* and his poſterity was inveſted with the right, and title of *Prieſts*; ſo *Moſes*, and after him *Joſua*, ruled all the people with a kind of *Monarchical* authority. For *Moſes* was among the righteous as *King*, *Deut.* 33. 5.

After *Joſua* ſucceeded *Judges*; their Offices were of abſolute and independent authority, like unto *Kings*, when once they were elected. But there were long vacancies, and chaſms commonly between the ceſſation of the one, and the election of the other: yea for the moſt part, the people never choſe a *Judge*, but in time of great troubles, and imminent dangers; which being over-paſt, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replyed, I will not reign over you, neither ſhall my Child reign over you, *Judg.* 8. 23. That of *Samuel*, that he judged *Iſrael* all the days of his life, 1 *Sam.* 7. 15. was (*a*) extraordinary. In this reſpect their *Judges* ſymbolize with the *Roman Dictators*. This ſtate of Regiment continued amongſt them by the computation of S. (*b*) *Auguſtine*, three hundred twenty nine years. In theſe vacancies or diſtances of time, between *Judge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy*, called the *Sanedrim*; in which reſpect the form of Government may be thought *Ariſtocratical*. *Kings* ſucceeded the *Judges*, and they continued from *Saul* unto the Captivity of *Babylon*, that is, (*c*) about 520. years.

From the Captivity unto the coming of Chriſt, (which time is (*d*) thought to have been five hundred

a *Zepper. lib. 3. leg. Moſ. cap. 6.*

b *Aug. de Civ. Dei. l. 18. c. 22.*

c *Zepper. leg. Moſaic. l. 3. c. 6*

d *Vide Funcii Chronol.*

dred thirty six years) the state of the *Jews* became very confused. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not supreme authority in themselves, but as it pleased the *Persian Monarchs* to assign them; (*e*) they were termed ראשי גליות, *Rasche galiuth*, αἰχμαλωτάρχαι, *Heads of the Capitivity*. Of this sort was *Zerobabel* and his Successors, who are reckoned in the (*f*) *Hebrew* Chronicles to be these, *Mesullam*, *Hananiah*, *Berechiah*, and *Hosadia*. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of *David*: as likewise the other succeeding ten chief Governours after *Alexander* the Great. In the last of these ten, the government departed from the House of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Macchabæi*, from *Judas Macchabæus*, (*g*) and he had this name מכבאי *Macchabæus*, from the Capital Letters of this Motto, written in his Ensign or Banner, יהוה מי כמוך באלים, *Quis sicut tu inter Deos, O Domine?* Where the first letters are, *M*, *C*, *B*, *A*, *I*, Among the *Macchabees*, sovereign authority continued until *Herod* the *Askalonite* his reign, at what time our Saviour Christ was born, according to *Jacobs* prophecy: The Scepter shall not depart from *Judah*, nor a *Law-giver* from between his feet, until *Shiloh*, that is, the (*h*) *Messias* come, *Gen.* 49. 10.

For the right understanding of this Prophecy, We must note two things; 1. The time when the Scepter was given to *Judah*; 2. When taken from him. But first we must observe how these two words, *Judah*, and the *Scepter*, are distinguished.

e *Maimon, in Iad. l. vit. tract. Sanedrim, cap. 4. sect.* 13.

f *Seder Olam. minus.*

g *Carion. Chron. lib.* 2. *p.* 144.

h *Targum Uziel. eadem pæne verba habet Targum Jerosol.*

Some take *Judah.*

i *Origen. hom.* 17. *in Geneſ. Epiphan. contra Ebionæos, & maxima Hebræorum pars.*

k *Cunæus de rep. Hebr. cap.* 9. *p.* 81.

l *Euſeb. demonſt. lib.* 8. *c.* 1. *Montacut. in Analect. p.* 72. *Caſaub. contra Baron. pag.* 16.

1. For the (*i*) particular *Tribe of Judah*: but this ſeemeth flat contrary to Scripture; for many of the *Judges* were of other Tribes, and all the *Macchabees* of the Tribe of *Levi*,
2. For the (*k*) *Two Tribes* which cleaved to *Rehoboam*; becauſe in that diviſion of the People, theſe Two Tribes alone were called *Jews*, and that from *Judah*, and that never before this diviſion.
3. For (*l*) *all the whole body of Iſrael*, conſiſting of Twelve Tribes, all which (in the judgment of theſe men) were afterward by the ſingular providence of God, called *Jews* from *Judah*.

Some take *Scepter*,

m *Patres plerique omnes.*

n *Caſaubon. adverſ. Baron. p.* 19. *It. p.* 23. *Juſtinus Mart. in Dialog. cum Tryphone. Cunæus. lib.* 1. *de rep. Heb. c.* 9. *p.* 82.

1. For (*m*) *legal power*, and Soveraign authority, reſiding in one man principally.
2. For the (*n*) *form of government*, and face of a Common-wealth, governed and ruled by its own laws, cuſtomes, and rites: ſignifying as well the rule and authority of *inferior Magiſtrates*, yea of *Prieſts* alſo, as of *Kings* and *Princes*.

From theſe different acceptions of theſe two words, flow four different interpretations of *Jacobs* Prophecy.

Some

Some are of (*o*) opinion that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that diviſion of the People, and that this *Scepter* was not taken from them until the deſtruction of *Jeruſalem*; becauſe that after *Herods* time until then, their Laws remained in force; their *Prieſthood* continued; and their Common-wealth though it were much defaced, yet not quite overthrown.

o *Cunæus lib.* 1 *de rep. Heb. cap.* 11. *pag.* 96.

Some are of (*p*) opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*; and that this *Scepter* was not taken from them until the Deſtruction of *Jeruſalem:* Not in *Herod* becauſe he was a *Jew* (in that he was a *Proſelyte*) for a *Jew* is a name, ſay they, of *Profeſſion*, not of *Country* or *Nation*.

p *Joſeph. Scalig. ex quo Caſuab. adverſ. Baron. p.* 19. *It. p.* 39.

Some are of (*q*) opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moſes*, and that it was taken from them in *Herods* time: yet ſo, that in *Herods* time, this was but begun, and inchoate, and at the deſtruction of *Jeruſalem* it was fulfilled and conſummate.

q *Montacut. in Analect. p.* 74.

Some are of (*r*) opinion, that the *Scepter* taken in the firſt acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*, and that it was taken from them fully in *Herods* time. The former opinions makes the coming of the *Meſſias* to be a fore-runner of the departure of the *Scepter*: This makes the departure of the *Scepter*

r *Auguſtin. contra Manich. lib.* 12. *cap.* 40. *Euſeb. demonſt. lib.* 8. *Cor. on Chron. pag.* 143.

ter to be a fore-runner or token of the *Meſſiah* his coming, which I take to be the Principal thing aimed at in the Prophecy. This opinion, as it is more generally received than the others, ſo upon juſter grounds. Now the *Scepter* was departed and given to a *Proſelyte*, never ſo before: (*s*) yea now alſo, the *Law-giver* was departed from between *Judahs* feet, now the *Meſſiah* born.

[s] *P. Galatin. lib. 4. cap. 6. p. 203. viz. Talmud. Jeroſol.*

CHAP. II.

Of the Publicans.

WE having ſeen the moſt remarkable changes in the Common-wealth of the *Hebrews*; we will note the chief Obſervation concerning the perſons there inhabiting: and firſt concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-Wealth. After that the *Jews* became Tributary to *Rome*, (which (*a*) was effected by *Pompey* threeſcore years before the Birth of our Saviour) certain Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up ſuch cuſtome-money, or tribute, as was exacted by the Senate: Thoſe that gathered up theſe publique payments, were termed *Publicani*, *Publicans*; and by reaſon of their covetous exactions, they commonly were hated by the People of the Provinces: (*b*) Every Province had his ſeveral *Society*, or company of *Publicans*; Every *Society* his diſtinct *Governour*: In which reſpect it is, that *Zachæus* is called by the *Evangeliſt*,

[a] *Joſep. Locutus de Pompeio l. 1. de bello. Jud. c. 5. pag. 720.*

[b] *Harum ſocietatum frequens mentio facta eſt apud Ciceron. in orat. pro Sex. Roſc. Murana, Cn. Plancio.*

vangeliſt, ἀρχιτελώνης, *Princeps Publicanorum*, the *chief receiver of the tribute*, or *chief Publican*, Luke 19. 2. Andall the Provincial Governours in theſe ſeveral Societies, had one chief (c) *Maſter* reſiding at *Rome*, unto whom the other ſubordinate Governours gave up their accounts. Theſe *Publicans* were hated in all Provinces, becauſe of their exactions; but chiefly in the Commonwealth of the *Jews*, becauſe though it were chiefly maintained by the *Galilæans*, yet it was generally inclined unto by the *Jews*, That tribute ought not to be payed by them: This hatred is confirmed by that *Rabbinical* proverb, (d) *Take not a Wife out of that family wherein there is a Publican, for ſuch are all Publicans.* Yea a faithful *Publican* was ſo rare at *Rome* it ſelf, that one *Sabinus* for his honeſt managing of that Office, in an honourable remembrance thereof, had certain images erected with this * ſuperſcription; Καλῷ τελωνήσαντι, *For the Faithful Publican.* And therefore no marvel, if in the Goſpel, *Publicans* and *ſinners* go hand in hand.

c *Sigon. de Antiq. jure civium. Rom. lib. 2. c. 4.*

d *Iſ. Caſaubon. exercit. 13. 37.*

* *Suet. in Flav. Veſp. cap. 1.*

It is now generally received as a truth undoubted, that not onely *Heathen* people, but ſometimes *Jews* themſelves became *Publicans*. *Tertullian* was of another opinion, (e) and thought that all the *Publicans* were *Heathens*; but he hath been in that long ſince confuted by (f) *Jerome*, and reaſon it ſelf perſwadeth the contrary. Firſt, *Matthew* who was a *Publican*, was afterwards an *Apoſtle*, and therefore unlikely to have been an Heathen. Secondly, *Zachæus* his name was a pure *Hebrew* name having no affinity with *Roman* names. Thirdly, the ground or principal argument on which *Tertullian* built, was meerly (g) erronous.

e *Tertull. de pudic. cap. 9.*

f *Jeronym. epiſt. ad Damaſum.*

g *Fraudi fuit acutiſſimo Pœno-Hebræcæ linguæ ignoratio, nuſquam enim occurrit in fonte, ſpurius ille textus, quo Tertullianus potiſſimum nititur, non erit vectigal, pendens ex filiis Iſrael. Deut. 23.*

CHAP. III

CHAP. III.

Iſraelites, Proſelytes.

THe whole Commonwealth of *Iſrael* conſiſted of two ſorts of men, *Hebrews*, and *Proſelytes*; he that was born an *Hebrew*, either by *Father*, or *Mothers* ſide, was an *Hebrew*; but he that was born ſo of both, was an *Hebrew of the Hebrews*; ſuch a one was Saint *Paul*, *Phil.* 3.5. He that was born a *Proſelyte* either by *Fathers* or *Mothers* ſide was termed *Ben-ger*, the ſon of an *he-proſelyte*; or *Bengera*, the ſon of a *ſhe-proſelyte*; but he that was by *Father* and *Mothers* ſide a *Proſelyte*, was termed (*a*) *Bagbag*, that is, the ſon of he and ſhe *Proſelytes*.

(*a*) *Magni quidam nominis Rabbi apud Judæos fuit, quem ex Paganiſmo ad Judaiſmum* בגבג *per ſigla appellarunt, i. filius proſelytæ. Pirk. Aboth, cap.* 5. *b. De Judæis Græcienſib. vide Scal. animadver Euſeb.* 124. 1. *& in Can. Iſag.* 278.

The *Hebrews* were of two ſorts; ſome lived in *Paleſtina*, and uſed the *Hebrew* Text, theſe were called *Hebrews* or *Jews*; others were diſperſed in divers places of *Greece*, they uſed the *Greek* tranſlation, and thence were termed Ἑλληνισταὶ, (*b*) *Græciſts*. *S. Luke* mentioneth both. There aroſe a murmuring, τῶν Ἑλληνιστῶν, of the *Græciſts*, towards the *Hebrews*, *Acts* 6. 1. Where, note the difference between Ἕλληνες, & Ἑλληνισταὶ, the *Græcians*, and the *Græciſts*; The *Græcians* are uſed by Saint *Paul*, to ſignifie all the *Heathen people*, and ſtand in oppoſition with *Hebrews* in the general acception; containing both the *Græciſts*, or diſperſed *Hebrews*, and alſo thoſe of *Paleſtina*: the *Græciſts* were both by birth and religion, *Hebrews*, ſtanding in oppoſition with *Hebrews*; in the ſtrict acception, taken for thoſe of *Paleſtina*.

The wole body of *Iſrael* was divided into twelve Tribes; and publique Records were kept, wherein every

every ones Genealogy was registred, to manifest unto what particular Tribe he belonged. These Records *Herod* burnt, hoping that in after ages he might be thought originally an *Israelite*, if those publike Monuments might not be produced against him. (c) Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appear; but, all being confounded, and amongst the rest *Davids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdom.

c *Euseb. Eccles. hist. li. 1. cap 8.*

Proselytes were those Heathen people, who disclaiming *Paganism*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Proselytes* ἀπὸ τῆ προσηλυθέναι, from their coming and adjoyning unto the *Jews*. Concerning these *Proselytes*, we will consider these three things. 1. The several kinds of *Proselytes*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kinds of *Proselytes* were two; גר בדות *Ger Berith*, *Proselytus fœderis*, *A Proselyte of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaical* Pædagogy. (d) The *Rabbies* term such a one גר צדק *Ger tsedeck*, *Proselitum justitiæ*, *A Proselyte of righteousness*. Secondly, גר שער *Ger shahagnar*, *Proselytus portæ*, *A Proselyte*, or *stranger within thy gates*, *Deut.* 14. 21. Of him also we read in the fourth Commandment. He was suffered to dwell amongst them; whence he is also called תושב *Toschab*, *Incola*, an Inhabitant. He was not circumcised, neither did he conform himself to *Mosaical*

d *Rabb. Solomon. Deut.* 23. 14.

rites, and ordinances, only he was tyed to the obedience of those Commandments, which among the *Hebrew Doctors* go under the Name of *Noahs* seven Commandments; (*e*) which they reckon thus: 1. Judgements or punishments for Malefactours. 2. Blessing the Name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming of Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a Beast, taken from it alive. Of this sort, were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews* (*f*) *Men that feared God* of every Nation under Heaven, *Acts* 2. 5.

c *Sheingler in Pentaglot. p.* 1530.

f Ἀνδρὲς εὐλαβεῖς.

Secondly, to the making of one to be a *Proselyte of the Covenant*, according to the difference of Sex, and the difference of times, the Rites of initiation varied. To the making of (*g*) a *Male-Proselyte*, at first three things were required. 1. * *Circumcision.* 2. *A kind of purification by Water.* 3. *The blood of Oblation.* This *Oblation* was commonly two Turtles or Pigeons. To the making of a *Woman Proselyte*, were required only *purification by water*, and *Oblation.* (*h*) Now because the *Jews* have neither Altar, nor Sacrifice, they say that for the *Males*, *Circumcision*, and *purification by water* sufficeth; and for the *Females*, only *purification by water.* (*i*) In *Davids* time they say that many thousands of *Proselytes* were joyned unto the *Church* without *Circumcision*, only by this *purification.*

g *Moses Kotsen. fol.* 20. *col.* 2. במילת* ובטבילה זבח-צאח דמימטל קרבן

h *Drusius de trib. Sect.* 2. *p.* 102.

i *Moses Ægyptius in Assurebiah, Perek.* 13. *fol.* 137. *vide Serarium tribaeres. l.* 2. *c.* 2.

Hence we may observe, that a kind of *Initiation by water* was long in use among the *Jews*, though it were not *Sacramental* until Christ his institution: Yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messias*

ſias, as appeareth by their coming unto *John*, queſtioning not ſo much his *Baptiſm*, as his *Authority*, by what *authority* he baptized: *Why baptizeſt thou then, if thou be not that* Chriſt, *nor* Elias, *neither that Prophet?* *John* 1. 25.

Thirdly, the reſpect born by the *Jews* towards *Proſelytes*, was charitable; (*k*) they uſed no upbraiding terms towards them, ſaying *Remember thy former deeds*. Notwithſtanding it was alſo provided, (*l*) no *Proſelyte* ſhould be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an uſual proverb, which admoniſhed them of warineſs (*m*) *Vel ad decimam uſq; generationem a Proſelytis cave*; Beware of Proſelytes to the tenth generation.

k *P. Fag. Exod.* 22. 21.

l *Moſes Ægypt. lib ult. Iad. tract. Sanhedrim. c. 2.*

m *Caſaub. adverſ. Baron. p.* 27.

CHAP. IV.

Of their Kings.

WE ſhall read of three ſorts of *Kings* in the Old Teſtament: *Melchiſedeck* was King and *Prieſt*; *David King* and *Prophet*; others ſimply *Kings*. *Melchiſedeck* was *King* and *Prieſt*, *David King* and *Prophet*. The concurrance of *Princely Sovereignty*, and *Holy Orders*, in the ſame man, intimates that ſupreme Authority ſhould alwayes be accompanied with care of Religion: In which reſpect *Joaſh*, when he was anointed *King*, received the Teſtimony, or Book of the Law, 2 *Kings* 11. 12. Neither did theſe two meet only in *Melchiſedeck* and *David*, but the ſame man among the *Heathens* (*a*) was oftentimes *King* and *Prieſt*. And *Triſmegiſtus* had his name *Ter-maximus*, (*b*) becauſe he was *Philoſophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All Kings were not anointed, but

a *Rex Anius Rex idem hominum Phœbique Sacerdos. Virg. Æneid. lib.* 3.

b *Alex. Neopolit. lib.* 2. *cap.* 6.

but onely those in whom succession was broken; and there the first of the family was anointed for his Successors, except in case of dissention, where there was requireda renewed unction, for the confirmation of his Authority. For this reason it was, that *Solomon* was anointed as well as *David*, because of the strife between him and *Adonijah*.

Furthermore, *Saul* and *Jehu* were anointed בצך *Bepac*, with a *cruse* of oyl, to shew the short continuance of their Kingdom. *David* and *Solomon* were anointed בקרן *Bekeren*, with an *horn* of oyl; that is, in a *plentiful measure*, to shew the long continuance of their Kingdoms.

As Kings were dinstinguisht from the People by many Ensigns of Honour, by their Crown, their Scepter, their Throne, &c. so likewise were they distinguished by their Apparel; that was the reason that *Ahab* entring into battel, changed his apparel, 1 *Kings* 22. 30. Though purple and white colours were not appropriated unto Kings, (*c*) yet these colours were in chief esteem, and principally used by them (*d*); yea *Purple* above others was affected by the *Emperors* and Nobility of *Rome*; and *white* by the Nobility of the Jews: whence the *Hebrews* term their Noble men, and such as were of best rank שורים *Chorim*, *Albatos*, men *clad in white*; and on the contrary, men of meaner rank, חשוכים *Chaschucim*, *Sordidatos*, men *clad with a foul garment*. Hence is that of Saint *James*; If there come a man with a gold ring, and in good apparel ἐν ἐσθῆτι λαμπρᾷ, in a *white garment*, and there come also poor man, ἐν ῥυπαρᾷ ἐσθῆτι, in a vile or *foul raiment*, *James* 2. 2. This may be the reason, why, when the *Jews* accused Christ of treason, *Pilate* his Souldiers clad him in *purple*, *Matth.*

c *Valer. Max. lib.* 1. *cap.* 6.
d *Alex ab Alex. lib.* 1. *cap.* 20.

Matth. 27. 28. and *Herod* the *Tetrarch* of *Galilee* put on him a *white garment*, *Luke* 23.11. both therein applying themselves to the customs of their own Country, and in derision clothing him as a *King*.

Eccles. IX. 8 *Let thy Garments be always white*

CHAP. V.

The High-priest, Priests, Levites, and Nethinims.

THere were three ranks and degrees of Ministers about the Temple; *Priests*, *Levites*, and *Nethinims*; they may be paralleld with *Ministers*, *Deacons*, and *Sub-Deacons*, in the Primitive Church: Over all these, the *High-priest* was chief.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-priesthood* was tied to the line of his first-born; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, 2 Kings 23. 4.

Except *Aaron*, and those that issued from his loines, (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Both in the *High-priest*, and the *second* or *inferiour* *Priests*, there are two things considerable. First, their *Consecration*: Secondly, their *Office*. In both these, somewhat they *differed*, in somewhat they *agreed*.

In their *Consecration* they differed. First, (*a*) The *High priest* was *anointed*: the materials of this Chrism or oyntment are prescribed, *Exod.* 30. 23. It was poured upon *Aarons* head, *Levit.* 8. 12. It ran down

a *Hinc Sacerdos summus in fonte legitur Sacerdos unctus*, Levit. 4. 5. *Jonathan habet Sacerdos magnus vel summus. Deserte Abem Esra, Sacerdos magnus ipse est Sacerdos unctus. Lyranus adhuc clarius; Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

down to his beard, and to the border of his garments, *Psal.* 133. 2. The *Second Priests* were only *sprinkled* with this oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our *Saviour*, who was *anointed* with the oyl of Gladness above his Fellows, *Psal.* 45. 8. He was *anointed* above his Fellows, *Extensive*, and *Intensive*. *Extensive*, for though *Aaron* was *anointed* Priest, *Saul* anointed *King*, *Elisha* anointed Prophet, *Melchisedeck King* and Priest *Moses* Priest and Prophet, *David King* and Prophet; yet none save only *Christ*, *King*, Priest, and Prophet. *Intensivé*, he was *anointed*, we *sprinkled*. He was *full* of grace and truth, *John* 1. 14. And from this *fulness* we received grace for grace, *ver.* 16. And all Christians, especially Ministers, are unto God the sweet savour of *Christ*, 2 *Cor.* 2. 5.

Secondly, they differed in their Garments, which were a necessary adjunct to their *Consecration*. The *High-Priest* wore at the time of his ordinary ministration in the *Sanctuary*, eight Garments, *Exodus* 28. First, *Breeches of linnen*, put next upon his flesh. Secondly, *A Coat of fine linnen*, put over the breeches. Thirly, *A girdle embroidered of fine linnen, blew purple, and scarlet*, wherewith the coat was girded. Fourthly, *A Robe all of Blew*, with seventy two bells of Gold, and as many Pomegranates of blew purple, and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, *An Ephod of gold and of blew purple, scarlet, and fine linnen curiously wrought*; on the shoulders thereof were two fair *Beryl* Stones, engraven with the names of the Twelve Tribes of *Israel*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the same. Sixthly, *A Breast-plate wrought of gold, blew, purple, scarlet, and fine*

fine linnen, which being a span square, was fastned by golden chains and rings, upon the *Ephod*: herein were set *twelve* several Stones, on which the Names of the *Twelve Tribes* were engraven: Moreover, in this Breast-plate were the *Urim* and the *Thummim* placed. Seventhly, *A Miter of fine linnen, sixteen cubits long, wrapped about his head.* Eightly, *A plate of purple ple gold, or holy Crown two fingers broad*, whereon was engraven *Holiness to the Lord*: This was tyed with a blew lace upon the fore-front of the *Miter*.

These eight Garments the *High-priest* used in his ordinary ministration, and they are termed by the *Rabbies*. בגדי זהב, *Bridge Zahab*, *Vestimenta aurea*, *Golden Vestiments*, because of their richness in comparison of other extraordinary Garments, which he wore only once a year, when he entred into the *Holy of Holies*, upon the propitiation day, *Lev.* 15. 4, 23. These latter are called בגדי לבן *Bigde Laban*, *Vestimenta alba*, *White Garments*; they were in number four. 1. *A linnen breeches.* 2. *A Linnen Coat.* 3. *A linnen girdle.* 4. *A linnen Miter*, *Levit.* 16. 4.

In the time of the Second *Temple*, (*a*) because the *Chrisme* or holy Oyl could not be found, therefore, as formerly in respect of his *unction*, the *High-priest* was called by the *Talmudist*, מחרבה משוחה *Mithrabe Mischa*, *Auctus unctione*, *the anointed*; so when the Oyl was lost in respect of his *Garments*, he was termed, מחתנה בגדים *Mithrabe Begadim*, *Auctus Vestibus*, *The cloathed*. Those forementioned Garments (*b*) the *High Priest* might not wear abroad in the City, unless some urgent occasion compelled him, as *Simeon the just* did, when he went forth to meet *Alexander* the Great.

a *Cuneus lib. 2. de rep. Heb. cap. 7. pag. 222.*

b *Moses Kotsensis præcept. affir. 173. f. 212. col. 3.*

In his apparel the threefold Office of our *Saviour Christ*

Chriſt was ſhadowed: the *Crown* ſignified his *Kingly* Office; the *Urim* and *Thummim*, and likewiſe his *Bells* and *Pomegranats*, his *Prophetical* Office: by *Urim* and *Thummim*, he anſwered as from an *Oracle*; by the *Bells* was tiped the ſound of his Doctrine; by the *Pomegranats*, the ſweet ſavour of an Holy Life; the *Names* of the twelve *Tribes engraven* on the *Ephod*, and the *Breſt-plate*, ſignified his *Prieſtly* Office, preſenting unto *God* the whole *Church*, for which he maketh interceſſion. He knoweth his own ſheep by *Name*. *John* 10.3.

The *inferiour Prieſts* had only four Garments, which they uſed in their miniſtration. 1. *A linnen Breeches*. 2. *A linnen Coat*. 3. *A linnen Girdle*. 4. *A linnen Bonnet*, *Exod.* 28.

Thirdly they differed in their *marriage*. The *High-prieſt* might not marry a *Widow*, nor a *divorced Woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21.14. From a *Widow* he could not expect the *firſt love*: from a *divorced Woman* he could not expect the *firſt*, *or juſt love*: from an *Harlot*, neither *firſt*, *juſt*, nor *only love*: all which *Chriſt* (whom the *High-prieſt* did herein repreſent) expecteth from his *Church*. The other *Prieſts* might lawfully marry a *Widow*, *Levit.* 21.7.

The *High prieſt*, and the *Inferiour Prieſts* agreed in their *conſecration* in theſe particulars. It was required firſt, that both ſhould be void of bodily blemiſh, *Levit.* 21. 17. Secondly, that both ſhould be preſented unto the Lord at the door of the *Tabernacle*, *Exod.* 29.4. Thirdly, that both ſhould be waſhed with water, *Exod.* 29. 4. Fourthly, that both ſhould be conſecrated by offering up certain Sacrifices, *Exod.* 29. Fifthly, that both ſhould have of the blood of the other Ram, put upon the tip of the right Ear, the thumb

thumb of the right hand, and the great toe of the right-foot, *Exod.* 29. 20.

In the time of their *Conſecration*, certain pieces of the ſacrifice were put into the *Prieſts* hand, *Exod.* 29. 9. The ceremony in the *Chriſtian Church*, uſed by the *Biſhop* unto the *Miniſter* in time of *Ordination*, *that the Biſhop* giveth the *Bible* into the hands of the *Miniſter*, doth much reſemble this: And both may ſignifie, that no man taketh this honour unto himſelf, but he that is called of *God*, as was *Aaron*, *Heb.* 5. 4. Hence *Conſecration* in the *Hebrew* phraſe is termed, *Filling of the hand*. And contrary to this did *Jeroboams Prieſts*, who ſoever would, he *Filled his own hand*, 1 *King.* 13. 33. that is, *He thruſt himſelf into the Prieſthood.*

In the diſcharge of their offices, the *High-prieſt* differed from the other *Prieſts*: Firſt, becauſe he only, and that but once a year, entred into the *Holy of Holies*, *Exod.* 16. 34.

Secondly, the *High-prieſt* might not mourn for the death of his neereſt kin, *Levit.* 21. 10, 11. The phraſes uſed there to expreſs mourning are two. Firſt, *uncovering the Head.* Secondly, *Renting the Cloths*: Of both theſe ſomewhat is ſpoken in the Chapter of *Burials*; but concerning the latter it will not be amiſs to note, that the *Talmudiſts* determine the matter thus; ſaying, (*e*) That it was lawful for the *High-prieſt* to tear the skirt, or neither part of his Garment, but from the boſom downward it was unlawful: which if it be true, then it doth not neceſſarily follow, that *Caiaphas* did contrary to the law in renting his cloaths, *Matth.* 26. 65. *The inferiour* Prieſts might mourn for theſe ſix; *Father, Mother, Son, Daughter, Brother, and Siſter, that had no husband*, *Levit.* 21. 2.

(*e*) *Vide Cunæum de rep. Heb. lib. 2. cap. 3.*

In the diſcharge of their Offices, the *High-prieſt*, and

other *Prieſts* agreed in theſe Particulars: Firſt, they both burnt incenſe and offered ſacrifices, 1. *Chron.* 6. 49. Secondly, they both ſounded the Trumpets; the uſe whereof was two-fold; ſometimes to ſound an alarm in the war, ſometimes to aſſemble the people and their Rulers, *Numb.* 10. Thirdly, they both ſlew the ſacrifices, 2. *Chron.* 29. 22. Fourthly, they both inſtructed the people, *Malac.* 2. 7. Fifthly, they both judged of leproſie, *Levit.* 13. 2.

For the more orderly performance of theſe Offi-
d *Elias Thisbit.* ces, the *High-prieſt* had his Suffragan, (*d*) called סגן *Sagan*, who in caſe of the *High-prieſt*'s pollution, performed his office. Of this ſort was *Zephaniah*, *Jer.* 52. 24. And of this ſort *Annas* is thought to have
c *Cauſab. adver. Baron. p.* 242. *It. Joſeph. Scaliger. in Prol. ad Euſe.* been, when *Caiaphas* was *High-prieſt*. (*e*) In this ſenſe they interpret *Annas* and *Caiaphas* to have been *High-prieſts* the ſame year, *Luk.* 3. 2. The *High-prieſt* and his *Sagan*, reſembled our *Biſhop* and his *Suffragan*: The *Patriarch* of *Conſtantinople* and his *Primore* termed *Protoſyncellus*, and amongſt the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in war, who in caſe of neceſſity ſupplyed the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Prieſts* might equally ſerve in his order, King *David* diſtributed the whole company of them into twenty four ranks or courſes, called ἐφημερίας, *Turmæ*, *vices*; *Nadab* and *Abihu* being dead, there remained only two ſons to *Aaron*, namely, *Eleazer* and *Ithamar*; now as the ſucceſſion of *Prieſts* was preſerved in theſe two families, ſo did *David* at his time, according to the number of people in each family, make his diviſion. *Eleazers* family he divided into ſixteen ranks, and *Ithamars* into eight: the diviſion was by *Lot*; the firſt

Lot

Lot fell to *Jehoiarib*, the ſecond to *Jedaiah*, the third to *Hairim*, *&c.* 1 *Chron.* 24. Every rank or courſe ſerved weekly in the Temple by turn, and the ranks received their Names from thoſe who at that time were the heads of the ſeveral families, and ever after retained the ſame names. The chief of every rank was called, *Summus Sacerdos iſtius Claſſis: The chief Prieſt of that rank.* Hence it is, that we read of many *High Prieſts* aſſembled together, *Mark.* 14. 1. Furthermore we are to note, that as the weekly courſe fell out by lot, ſo did they by lot determine each particular *Prieſts* ſervice; namely, who ſhould burn incenſe, who ſlay the Beaſts, who lay them on the Altar, who dreſs the Lamps, *&c.* *Zacharias* was of the *courſe of Abia*, *Luke* 1. 5. that is, of the *eighth courſe*, and his lot was to burn incenſe, *Luke.* 1. 9.

The Office of the *Levites* was, to pitch, to take down, to bear up and down the *Tabernacle*, and the Veſſels thereof. *Levi* had three Sons, *Gerſhon*, *Cohath*, and *Merari*: and accordingly the whole Company of the *Levites* were diſtinguiſht into three orders, *Gerſhonites*, *Cohathites*, and *Merarites*. The *Gerſhonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cohathites*. The wood-work, and the reſt of the inſtruments were committed to the charge of the *Merarites*, *Num.* 3. This was the Office of the *Levites* in *Moſes* his time, and while they were on their journey in the Wilderneſs; but afterward when they were ſetled in the promiſed Land, then *David* changed their office, appointing them, ſome to have the charge of the Treaſures of the *Temple*, 1 *Chron.* 26. 20. others to be Over-ſeers and *Judges*; others to be *Porters*, others *Singers*, 1 *Chron.* 23. 4.

The *Singers* in time of ſinging were clad in linnen-Robes or Surpleſſes, 2 *Chron.*5.12. The *Singers* were divided into twenty four *orders* or *courſes*, 1 *Chron.*25. 8. And the *Porters* into as many, 1 *Chron.* 26. that both might ſupply their turns weekly by lot as the *Prieſts* did. In *Moſes* time alſo, their *conſecration* began at the *five and twentieth* year of their age: In *Davids* at the *twentieth*, 1 *Chron.*23.24. *Ezra.*3.8. Here we may note the liberty granted unto the Church in changing Ceremonies: The Office of the *Levites* in *Davids* time, was not the ſame as in *Moſes*; and again, *Moſes* and *David* agreed not in the time of their *conſecration*. Again, in the Chriſtian Church we ſhall find in *Matthias* his election, the uſe of *Lots*; not ſo in *Pauls*, or any other of the *Apoſtles*: In their meetings, uſe of an *holy-kiſs*; and at the Lords Supper, uſe of their *Love-feaſts*: Both now antiquated thoroughout Chriſtendom.

Moreover, there are certain *degrees* obſervable among the *Levites*: Firſt, their *Initiation*, when they were a month old, they were *initiated* and preſented unto *God*, *Numb.*3.15. Secondly, their *conſecration*; they were *conſecrated* by Impoſition of hands, when they were five and twenty years old, *Numb.* 8.24. From thence for the five years following, they learned their Offices. Thoſe that impoſed hands on them are ſaid in the Text, *Numb.* 8.10. to be the *ſons of Iſrael*. *Chazkuni* interpreteth that place, the *Firſt born of Iſrael*. They were the Repreſentative Church; and in alluſion to this, the Church of Chriſt is called the *Church of the Firſt-born*, *Heb.*12.23. At the ſame time the *Levites* were *waved* by the *Prieſts*; that is, as the Greeks read it, (*f*) *Separated*, which word is uſed for the *Miniſters of Chriſt*, (*g*) *Separate me* Barnabas

(*f*) Ἀφορίσατε αὐτὸν.
(*g*) Ἀφορίσατε

bas *and* Paul, *Act.* 13. 2. Thirdly, their *Miniſtration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.* 4. 3. Laſtly, their *vacation*, or *diſcharge* from that laborious ſervice of carrying the *Tabernacle*; notwithſtanding even then they were to ſerve in their charge, to encamp round about the Tent, to ſing, and to beware that no ſtranger came into the Temple, (*h*) and likewiſe to over-ſee and inſtruct younger *Levites* in the manner of *Biſhops*. Unto theſe degrees the Apoſtle ſeemeth to have reſpect: They that have miniſtred well, get themſelves a good *degree*, 1. *Tim.* 3. 13. The like kind of (*i*) *degrees* are obſervable among the *Veſtal Virgins*: they remained in their Nunnery thirty *years*. *Ten years* they learned the Myſteries of their Profeſſion; *Ten years* they exerciſed them; and *Ten years* they taught them others. From this cuſtom of *Impoſing hands* on the *Levites* hath flown the like cuſtom, uſed by the *Apoſtles* in conferring Orders, *Acts* 6. 6. 1 *Tim.* 5. 22.

h *Franciſc. Jun. Analet. Expoſ. Numb.* 8.

i *Dionyſ. Halycarnaſſ. lib.* 2.

Obſerve the difference of theſe three phraſes, Χειροθεσία, the *impoſition of hands*. Χειροτονία, the *holding up of hands*, in token of *elevation* or *ordination*, *Act.* 14. 23. And ἔκτασις χειρῶν, *A ſtretching forth of the hands*. Both the firſt geſtures were uſed in *Ordination*, or *conferring Orders*. The firſt of all, namely, *impoſition of hands*, was borrowed from the *Hebrews*. The ſecond; namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, who had two ſorts of Magiſtrates, Κληρωτοὶ *Magiſtrates choſen by lots*, : and Χειροτονητοὶ *Magiſtrates choſen by holding up of the hand*. The third geſture of the hands called ἔκτασις χειρῶν, *A ſtretching forth of the hands*, (*l*) ſometime it is termed τῆς χειρὸς νεῦμα, the *beckning with the hand*

k *Æſchines contra Cteſiphont.*

l *Herodian. p.* 45.

hand, a gesture used in craving silence; so *Paul* stretched forth the hand, and answered for himself, *Acts* 26. 1.

m *Moses Kotsen. fol.* 211. *col.* 4.

There were (*m*) another sort of holy persons termed אנשי מעמד *Anschе Magnamad, Viri stationarii*; the Law requiring, that, whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now, because all *Israel* could not *stand by*, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons, chosen for that purpose, supplied the stead of all the People. They were divided, as the *Priests* and *Levites*, into twenty four *ranks* and *orders*, weekly to minister in the *Temple*, but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the *people*. Every *rank* had one *fore-man*, chief above the rest, termed (*n*) *Stationum Princeps*, the *Fore-man of that Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2. 43. from נתן *Nathan*, which signifieth to *give*, because they were given to the service of the *Temple*. Their office was vile and base, as appeareth by that proverbial speech; From the hewer of thy wood, unto the drawer of thy water. *Deut.* 29. 11.

n ראש מעמד

CHAP

CHAP. VI.

Of the Prophets.

THere are divers names given unto the Expoſitors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in general we may conceive three diſtinct periods of time; in which the names altered. Firſt, from *Adam* until *Moſes*; Secondly, from *Moſes*, till the peoples return from *Babylon*. Thirdly, from their *return*, until the dayes of *Chriſt*, and after. In the firſt period, as *Adam* was *Prophet* and *Prieſt* in his family, ſo afterward every *firſt-born* ſupplyed theſe two offices, together with their *princely* office in their ſeveral families. That they ruled their families as *Kings*, and inſtructed them as *Prophets*, is clear to any acquainted with Scripture; the greateſt doubt is, what ſufficient proof there is for their *Prieſtood*. *Adams* *Prieſthood* is gathered hence, (*a*) becauſe that *Gen.* 4. 3. and 4. *Abel* and *Cain* are ſaid to have brought their ſacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Prieſt-hood* of the *firſt-born* is gatherable hence, becauſe the *Levites* were appointed to the ſervice of the Altar, inſtead of the firſt-born, and as their λυτρὸν or price of *redemption*, *Num.* 3. 41. In the ſecond period, though a *private Catechetical expoſition* of the Law belonged to the *Maſters of families*, yet the *publick Miniſterial expoſition* thereof was appropriated to *Prieſts*, and *Prophets*. In the third period, when Propheſie ceaſed, then the office of expounding Scripture was more common, and inſtead of *Prophets* came in a multitude of other Expoſitors; In general we may call them *Teachers of Iſrael*, *Joh.* 3. 10. We may diſtin-

(*a*) *Bertram Polit. Jud. c.* 1. *p.* 17.

diſtinguiſh them into three ſeveral ſorts. 1. *Wiſemen.* 2. *Scribes.* 3. *Diſputers.* The *Apoſtle* compriſeth them all, 1 *Cor.* 1. 20. Where is the *Wiſe?* Where is the *Scribe?* Where is the *Diſputer?* Unto any of theſe, or whatſoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. Firſt, of their *Prophets.* Secondly, their *Wiſemen.* Thirdly, their *Scribes.* Fourthly, their *Diſputer.* Fifthly, their *Rabbies.*

To *propheſie*, or to be a Prophet, hath divers acceptions in Scripture. Firſt, it is taken for the *books* and writings *of the* Prophets. They have *Moſes* and the *Prophets*, *Luk.* 16. 29. Secondly, for the whole Word of *God:* no Propheſie in the Scripture is of any private motion, 2. *Pet.* 1. 20. Thirdly, thoſe unto whom God vouchſafed familiarly to reveal himſelf, they are called *Prophets*: *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Propheteſs*, *Exod.* 15. 20. Fourthly, ordinary Interpreters of the Word are called *Prophets.* He that receiveth a *Prophet* in the name of *Prophet.* *Mat.* 10. 41. Laſtly, it is taken for thoſe, who were enabled by Divine Revelation, to lay open hidden ſecrets, tranſcending all poſſibility of humane ſearch. Hence it is that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecy* was termed a *viſion*, *Eſay* 1. 1. becauſe *God* extraordinarily enlightned their minds with the knowledge of theſe ſecrets.

There are three obſervable names applied to *Prophecy* in *Scripture.* 1. *Verbum Domini:* 2. *Viſio:* 3. *Onus.* *The Word of the Lord*: *Viſion*: *A Burthen.* The firſt importeth the *Lord ſpeaking*, or revealing his ſecrets; the ſecond implyeth the *Prophets attending*, or beholding them; the third being applyed onely to *Judgements*, ſignifieth the *burthenſomneſs* of them on that people againſt whom they came forth.

For

For the propagation of Learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*; their *Scholars* were termed (*b*) *Filii prophetarum*, *children of the Prophets*, 2. *Kin.* 6. 1. unto which phraſe there is alluſion, *Matt.* 11. 19. *Wiſdom is juſtified of her children*: by reaſon of this Relation the *Prophet* ſometimes is called a *Father*; *Eliſha* cryed out, My *Father*, my *Father*, 2. *King.* 2. 12. The (*c*) *Targum* expoundeth that place *Rabbi*, *Rabbi*; as much as to ſay, my *Maſter*, my *Maſter*: And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reaſon of our Saviours ſpeech, *Matth.* 23. 9. *Call no man* Father *upon earth.*

b *Eodem ſenſu Græci appellant artis medicæ candidatos* ἰατρῶν παῖδας *Eraſ. Epiſt. dedicatoria Hilario præfix.*

c *Targum.* 2. *Reg.* 2. 12.

The (*d*) *Scripture* ſometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hoſea the ſon of Beeri*, *Hoſ.* 1. 1. And ſuch a one the *Hebrews* confeſs to be Both a *Prophet*, and the *ſon of a Prophet.* Sometimes it mentioneth the *Prophets* name, but not the *Father*; ſuch a one they confeſs to be a Prophet, but not the *ſon of a Prophet*: Sometimes it mentioneth with the *Prophet*, the name of the *City* where he propheſied, and then it followeth, that he was a *Prophet of that City.* When a Prophet is mentioned without the *name of the City*, then he is thought to be a *Prophet of Jeruſalem.*

d *Kimchi in præfat. ad Hoſchan.*

2. *Wiſemen*: This Title though in it ſelf it be general and common to all *Doctors*, and *Teachers* of the Law; yet for many years before our Saviours Incarnation, (*e*) it was either arrogated by the Phariſes, or elſe by the ignorant multitude appropriated unto them, from an opinion of their extraordinary *wiſdom*, in teaching of Traditions,, which they preferred beyond the Law. Hence the Phariſes were called (*f*) *Maſters of the Traditions*: And hence was that counſel of *R. Eleezer* to his Scholars, (*g*) that they ſhould forbid their children from the ſtudy of the

e *Gorionod. lib.* 4. *cap.* 20.

f *Druſ. de trib. ſect. p.* 86.

g *Buxtorf. Recenſ. operis Talmud*, 19. *p.* 5.

Bible, and place them between the knees of their *Wiſemen*.(*h*) Likewiſe hence, when any of their *Doctors* did read Lectures, their ſaying was, οἱ σοφοὶ ἡμῶν δευτεροῦσι, *Our wiſemen do teach traditions.* The like ambition we ſhall find among the *Grecians*, all of them ſtriving to be intituled Σοφοὶ, *Wiſemen*: and hence, whenſoever the chief of them had pleaſed the people in performance of their Orations, or any other publick buſineſs, they were honoured with a *Grand* Σοφῶς, that is, with a loud acclamation of σοφῶς, σοφῶς *Well done*, or, *wiſely done*; until *Pythagoras*, in diſlike of ſuch ſwelling Titles, ſtiled himſelf *Philoſophus, a Lover of wiſdom*; which kind of modeſty was afterward practiced by the *Hebrew Doctors*; for they in after times, to avoid the ſuſpicion of arrogancy, refuſed the name of חכמים *Chacamim*, *Wiſemen*, (*i*) and ſtiled themſelves, חבמים תלמידי *Diſcipuli ſapientium*, *Learners of wiſdom.*

h *Hieronym. ad Algaſiam, queſt.* 10.

i *Elias Thisbit.*

3. *Scribes*: This name was given to two ſorts of men; ſome meerly *Laicks*, others *Clergy-men.* The body of the *Laick Scribes*, were thoſe, to whom was committed the inſtruction of young children in their minority, eſpecially to teach them to write; we may Engliſh them Scriveners. This office was appropriated to the Tribe of *Simeon.* In this ſenſe we read not of *Scribes* in the Scripture, although the ground of their firſt inſtitution hath been taken thence, namely, from thoſe words which *Jacob* uſed unto *Simeon* and *Levi*; I will divide them in *Jacob*, and ſcatter them in *Iſrael*, *Gen.* 49. 7. So that as *Levi* had no portion, but lived diſperſed among the other Tribes, by the benefit of the Altar: (*k*) In like manner *Simeon* had no portion in the judgement of the *Hebrews*; but lived ſcattered among the other tribes, getting their maintenance by teaching and ſchooling little children: Whether this office of teaching children was appropriated

k *Solom. Iarchi. Gen.* 49. *Vide Ambroſ. Tom.* 4. *cap.* 3. *& Targum Hieroſol.*

priated to them, I leave to the inquiry of others; certain I am that the *Simeonites* had their own inheritance by lot, *Josh* 19. 1. And the propheſie concerning their being ſcattered is thought to have been accompliſhed in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josh.* 19. 9. Furthermore it is certain, that if not all Scriveners, yet thoſe publick Notaries, who were imployed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is alluſion, *Pſal.* 45. 1. My tongue is as the *pen* of a ſwift *Writer*, or *ready Scribe*. Out of the body of theſe, I conceive, certain choice men to have been elected for publick imployments; ſome to attend the King, as his Secretaries, termed, γραμματεῖς βασιλέως, the Kings Scribes, 2. *Kin.* 12. 10. Such were *Sheia*, 2. *Sam.* 20. 25. And *Shaphan*, 2 *Kin.* 22. 3. Others to attend the publick Courts and Conſiſtories: they much reſembled our *Clerks of Aſſizes*, theſe were termed, γραμματεῖς λαοῦ the *Scribes of the people*, *Mat.* 2. 4. *It.* 1. *Mac.* 5. 42.

The ſecond ſort of *Scribes* belonged to the *Clergy*; they were Expoſitors of the Law, and thence are they called γραμματεῖς τοῦ νόμου νομικοὶ & νομοδιδάσκαλοι, *Scribes of the Law*, *Eſra.* 7. 9. *Expounders of the Law*, *Luk.* 7. 30. and *Doctors of the Law*, *Luk.* 5. 17. Their Office was to write, read, and expound the Law of *Moſes* to the people. The name was a name of *Office*, not of *Sect*. Of this ſort was *Eſdras*, *Eſra* 7. 6. who though he were a *Levite*, yet (*l*) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like eſteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*; the *Quindecimviri* among the *Romans*, for expounding *Sybilla's Oracles*, Or the *Canoniſts* in the *Church of Rome*. The word סופרים *Sopherim*, tranſlated *Scribes*,

(*l*) *Druſ. de tribus ſectis, l.* 2. *c.* 12. *ex. Chal. Paraphraſt.*

ſignifieth *Numberers*, or *Computers*, and is applyed to the *Maſorites*, becauſe they ſpent their time in reckoning, and numbring, not only the verſes, but the words alſo, and letters of each Book throughout the *Bible*; which, as it is an argument of their induſtry, (*m*) ſo likewiſe of *Gods* providence, in the preſervation of his truth inviolable. As the *Wiſemen* in their Preaching preſſed Traditions; ſo the *Scribes* clave to the written word, whence they were (*n*) termed *Textmen*, or *Maſters of the Text*.. And to this purpoſe it is worth our obſerving, that whereas both the Scribes and the Phariſees ſought to faſten accuſations upon our Saviour, *Matt.* 9. The Scribes accuſed him of blaſphemy, *v.* 3. the Phariſees of eating with Publicans and ſinners, *v.* 11. The Scribes accuſation was a breach of the Law; the Phariſees a breach of Traditions.

m *Auguſtin. in Pſal.* 40.

n *Druſius de trib. ſectis l.* 2. *cap.* 13.

3. The *Diputer.* (*o*) He inſiſted upon *Allegories*, and ſearched out myſtical interpretations of the Text. Hence himſelf was termed *Darſchan*, and his expoſition, or Homily, *Midraſch*; and their School, *Beth-Hammidraſch*: They were counted the profoundeſt Interpreters, whence that of the P*ſalmiſt*, P*ſal.* 84. 7. *They go from ſtrength to ſtrength*, (*p*) is interpreted, *from their Temple to their Beth-Hammidraſch*, from an inferiour to an higher School. Hereby we ſee the difference between thoſe three ſorts of Predicants mentioned by Saint P*aul*. The *Wiſe men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literal interpretation, and the *Diſputers* teachers of *Allegories* and *Myſteries*; which fabulous expoſitions, becauſe they bred queſtions and diſputations ζητήσεις παρὰ χρῆσιν, 1 *Tim.* 1. 4. Hence is it, that ſuch an Expoſitor is termed συζητητὴς, A *Diſputer*. Theſe three ſorts of Preachers, which S. *Paul* termeth, the *Wiſe man*, the *Scribe*, and the *Diſputer*, 1 *Cor.* 1. 20. are by the *Hebrews* named חכם *Chacham*, סופר *Sopher*, דרשן *Darſchan*.

o *Vide Thisbit. in* דרש

p *Targum Pſ.* 84. 7.

CHAP.

CHAP. VII.

Of their Title Rabbi.

ABout the time of our Saviour Christ his Nativity, Titles began to be multiplyed; and amongst the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רבב *Rabab*, signifying, *multiplicatus fuit*, and they sound as much as πολυμαθὴς, that is, a *Master*, or *Doctor*, eminently gifted with variety of Knowledge. Concerning these titles, they write thus, (*a*) that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent then *Rabbi*; and the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set from of Discipline in their Schools. The Scholar was termed תלמיד, *Talmid*, a *Disciple*, in respect of his Learning; קטן *Katan*, a *Junior*, in respect of his minority; בחור *Bachur*, that is, one *chosen*, or *elected* in respect of his *election*, or *cooptation*, into the number of Disciples; After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate*, חבר *Chaber*, a *Companion* to a *Rabbi*. This imposition of hands, they termed סמוכה, *vel* סמיכות, *Semichah*, or *Semicuth*, which Ceremony they observed in imitation of *Moses* towards *Joshua*. The Lord said unto *Moses*, Take thou *Joshua* the son of *Nun*, in whom is the Spirit, and *put thine hand upon him*, *Numb.* 27. 18. At which time he that imposed hands on him, used (*b*) this form of words, *I associate thee, and be thou associated.* After this, when he was worthy to teach others then was he called *Rabbi*; and whereas in his minority, his own

(*a*) *Aruch. in voce* אבי

(*b*) אני סומך אותך חהיה סמוך *Id est, Scaliger interprete: Ego tibi impono manum, & manus tibi imposita esto, Trihar. c. 5. p. 264. vide etiam Cunæum de Rep. Hebl. 1. cap. 12.*

name being ſuppreſſed, he was called only by his *Fathers name, the ſon of N.* When he was made *Graduate* by *impoſition of hands*, then was he called by his *own name, N. the ſon of N.* And afterward when he was thought worthy to teach, then was the Title *Rabbi* prefixed, after this manner; *Rabbi N. the ſon of N.* For example, *Maimonides*; at firſt was termed only *Ben Maimon*, the ſon of *Maimon*: after his degree, then was he called by his own name, added to his fathers, *Moſes Ben Maimon, Moſes the ſon of Maimon*: at laſt being licenſed to teach, then was he called רמבם *Rambam*, which abbreviature conſiſting of Capital Letters, ſignifieth, *Rabbi Moſes Ben Maimon, Rabbi Moſes the ſon of Maimon.* So *Rabbi Levi*, the ſon of *Gerſom*, in his minority was called *The ſon of Gerſom*, afterward *Levi the ſon of Gerſom* at laſt, רלבג *Ralbag*, *Rabbi Levi the ſon of Gerſom.* This diſtinction of *Scholars, Companions*, and *Rabbies*, appeareth by that ſpeech of an ancient *Rabbi*, ſaying, (c) *I learned much of my Rabbies, or Maſters, more of my companions, moſt of all of my Scholars.* That every *Rabbi* had Diſciples, and that his own Diſciples, and other well-wiſhers ſtiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Chriſt*, and ſaid, *God ſave thee Rabbi, Mat.* 26.49 In like manner *Johns Diſciples* came and ſaluted *John* by the name of *Rabbi, John* 3. 26. and *Chriſts* by the name of *Rabbi, John* 1. 38. But whether there was ſuch a formal impoſition of hands then in uſe, I much doubt. The manner of their meetings, when Diſputations were had in their Synagogues, or other Schools, was (d) thus. The chief *Rabbies* ſate in reſerved Chairs; theſe are thoſe chief ſeats in the Synagogues, which the Scribes and Phariſees ſo affected, *Mat.* 23.6. Their *Companions* ſate upon Benches or lower Forms; their Schollars on the ground at the feet of their Teachers. Saint *Paul* was brought

c *Vide* P. Fagium *in Scholiis ſuis ad cap.* 4. *Pirke Aboth.*

d *Philo Jud. Quod omnis probus, p.* 679.

brought up at the feet of *Gamaliel*, *Act.* 22. 3. And *Mary* ſate at *Jeſus feet*, and heard his word, *Luk.* 10. 39. The poſiture of their body differed according to their degrees. The (*e*) *Rabbi* is deſcribed to be יושב *Joſcheb*, one that *ſitteth*: the *Companion*, מושב, *Muteth*, the word ſignifieth a kind of leaning upon a bed or bench, ones head lying in the others boſom, in manner of the ancient ſitting at table; and it was a deportment of the body, inferiour to that of (*f*) *ſitting*: The Scholar was termed מחאבק, *Mithabek*, one that doth lie along in the duſt; and this was a token of the Scholars humility, thus humbling and ſubjecting himſelf even to the feet of his Maſter: (*g*) This ſame cuſtom, it is thought, Saint *Paul* laboured to bring into the Chriſtian Church, 1. *Cor.* 14. Their Scholars were not all of equal capacity, whence (*h*) they ſaid, ſome had *conditionem ſpongiæ*, others *clepſydræ*, others *ſacci ſæcinacei*, and others *cribri*. Some reſembled the *Sponge*, and ſuck'd in all that they heard without judgement; others the *Hour-Glaſs*, they took in at one ear, and let out at the other; others the *Wineſack*, through which Wine is ſo drained from the dregs, that onely the dregs remain behind: Laſtly, others the *Rying ſieve*, which in winnowing lets out the courſer ſeed, and keepeth in the corn.

e *Scaliger in Triharef. cap. 5. Ecc. c. 1. Bara. coth.*

f *Pirke Aboth. cap. 4.*

g *Ambroſ. 1 Cor. 14.*

h *Parke Aboth. cap. 5.*

CHAP. VIII.

Of their Nazarites and Rechabites.

THere are two ſorts of *Votaries* mentioned in the Old *Teſtament*; *Rechabites*, *Jerem.* 35. and *Nazarites*, *Numb.* 6. I find ſcarce any thing warrantable concerning theſe two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I

refer

refer the Reader to the aforesaid Texts of Scripture; here only we will note the distinction of *Nazarites.* The first are these *Votaries*, termed so from נזר *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the days of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life that they termed *Naziræatum dierum*, this, *Naziræatum seculi*: of that sort was S. *Paul*, and those four with him, *Acts* 21. 24. Of this sort *Sampson*, *Judges* 13. and *John Baptist*. The just number of days, how long the former of these two separated themselves, is not expressed in *Scripture*, but the (*a*) *Hebrew Doctors* determine them to be thirty, because it is said, *Num.* 6. 5. *Domino sanctus*, יהיה *erit*; which word (say they) containing thirty, expresseth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נצר *Natsar*, from whence cometh *Natsareth*, or *Nazareth*, the name of a certain Village in *Galilee*, where Christ was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Matt.* 2. 23. and those that embraced his Doctrine; *Nazarites*, *Act.* 24. 5. Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joyned *Jewish ceremonies* with *Heathenish* Rites: so (*b*) they joyned together *Christ* and *Moses*, the *Law* and the *Gospel*; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Acts* 15. 2. Then came down certain from *Judæa*, and taught the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved.* These Hereticks were called *Nazarites*, either of malice by the *Jews*,

a *Sheingler. in Pentaglot.*

b *Hieronym. Isai.* 8. *Idem refert Epiphanius l.* 1. *Tom.* 2. *hær.* 29.

to

to bring the greater diſgrace upon *Chriſtian* Religion; or elſe becauſe at firſt they were true, though weak *Nazarites*, that is, *Chriſtians* miſled by *Peters Judaizing* at *Antioch*, *Gal.* 2. 11. And hence it is though (*c*) that the *Church* at *Antioch* in deteſtation of this new-bred hereſie, faſtned upon them by the name of *Nazarites*, forſook that name, and called themſelves *Chriſtians*, *Acts* 11 26. *Symmachus*, that famous Interpreter of the *Old Teſtament*, was a ſtrong Defender of this hereſie, and (*d*) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes*; whereupon (*e*) three times every day, at *morning*, *noon-tide*, and *evening*, they cloſed their Prayers with a ſolemn execration, *Maledic Domine Nazoræis*. Laſtly, another ſort of *Nazarites* there were, ſo termed from נסר *Nazar*, ſignifying to *aboliſh* or *cut off*; (*f*) becauſe they did *aboliſh* and *cut off* the five books of *Moſes*, rejecting them as not *Canonical*.

c *Franciſc. Jun. parall. lib.* 1. 8.

d *Auguſt. l.* 19. *contra Fauſtum Manichæum.* c. 4.

e *Epiphan l* 1. *Tom.* 2. *hæreſ.* 29.

f *Epipham. l.* 1. *Tom.* 1. *hæreſ.* 18.

CHAP. IX.

Of the Aſſideans.

IT is much controverſed, whether the *Aſſideans* were *Phariſees* or *Eſſenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews* Proverb is, To thruſt in my head amongſt the heads of thoſe wiſe men; I conceive of the *Aſſideans* thus: Before their captivity in *Babilon*, we ſhall find the word חסידים *Chaſidim*, (tranſlated *Aßidæi*, *Aßideans*) to ſignifie the ſame as צדיקים *Tſadikim*, *Juſt*, or *goodmen*: both were uſed promiſcuouſly, the one for the other, and both ſtood in equal oppoſition to the רשעים *Reſchagnim*, that is, *ungodly* or *wicked men*. At this time the

whole body of the *Jews* were distinguished into two sorts, *Chasidim*, and *Reschagnim*, *good*, and *bad*.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*. (*a*) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to *add unto the Scripture*. (*b*) Secondly, The *Tsadikim* would conform to whatsoever the Law required. The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of sacrifices, the relief of the poor, &c. they would voluntarily add over and above to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, is thine; and what is thine, is thy own*: those *Reschagnim*, which would say, *What is thine is mine; and what is mine, is mine own*. And it is probable, that that middle sort mentioned in the same place, who would say, *What is mine, is mine; what is thine, is thine own*, were the very *Tsadikim*.

a *D. Kimchi. Psal.* 103. 17.

b *Pirke Aboth. cap.* 5.

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First *Reschagnim*, ἀσεβεῖς, *Wicked* and *ungodly men*. Secondly, *Tsadikim*, δίκαιοι, *Just* and *righteous men*. Thirdly, *Chasidim*, who are sometimes translated ὅσιοι, *Holy men*, and that for the most part: (*c*) but sometimes also ἀγαθοὶ, *Good men*: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the *ungodly*. Scarcely for a *righteous man* will one die, yet peradventure for a *good man* some would even dare to die, *Rom.* 5. 6, 7. The gradation standeth thus; Some paradventure would die, for one of the *Chasidim*, a *good man*: scarcely any, for one of

c *Assidæi de quibus agitur. 1 Macab.* 7. 12. *vocantur à Josepho, lib.* 2. *cap.* 16. ἀγαθοὶ ἢ ὅσιοι τὸ ἔθνους.

of *Tſadikim*, a *juſt* or *righteous man*; for the *Reſchagnim*, or *ungodly*, none would die: Yet Chriſt dyed for us *ungodly*, being ſinners, and his enemies.

Now as long as theſe Works of ſupererogation remained arbitrary and indifferent, not required as neceſſary, though preferred before the ſimple obedience to the Law; ſo long the heat of contention was not great enough to breed Sects and Hereſies: But when once the Precepts and Rules of ſupererogation were digeſted into *Canons*, and urged with an opinion of neceſſity; then from the *Chaſidim* iſſued the brood of *Phariſees*; (*d*) and alſo from them (as it is probably thought) the Hereſie of the *Eſſenes*, both obtruding unwritten Traditions upon the People, as ſimply neceſſary, and as a more perfect rule of ſanctity than the Scripture. At this time the *Tſadikim* in heat of oppoſition rejected not only Traditions, but all Scripture, except only the five Books of *Moſes*; for which reaſon they were called *Karaim*. (*e*) Some are of opinion, they rejected only *traditions*, and embraced all the books of Scripture, Which opinion ſoever we follow; they had their name קראים *Karaim*, *Textuales*, *Scripturarii*, i. *Text-men*, or *Scripture-readers*, becauſe they adhered to Scripture alone, withſtanding and gain-ſaying *Traditions* with all their might. And if we follow the latter, then all this while the *Karaim* were far from Hereſie: but in proceſs of time, when from *Sadok* and *Baithus*, theſe *Karaim* learned to deny all future rewards for good works, or puniſhment for evil, or reſurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Heretick*s, taking their denomination from their firſt Author *Sadok*. The time of each Hereſies firſt beginning, ſhall be more exactly declared in their ſeveral Chapters.

d *Joſeph. Scaliger. Triharef.* c. 22.

e *Joſeph Scaliger. ibid.*

CHAP. X.

Of the Phariſees.

THere are (*a*) three Opinions concerning the *Etymology* of the name *Phariſee*. The firſt are thoſe which derive it from פרש *Paraſh*, *Expandere*, *Explicare*; either from the enlarging and laying open their Phylacteries, or from their *open performance* of good works in publick view of the People, as being ambitious of mans praiſes. Secondly, from פרש *Paraſch*, *Exponere*, *Explanare*; becauſe they were of chief repute; and counted the profoundeſt *Doctors* for the *expoſition* of the Law, ſo that they were termed (*b*) *Peruſchim, quia Poreſchim*; *Phariſees*, becauſe they were *Expounders* of the Law. Thirdly, others derive the name from the ſame Verb, but in the conjugation *Piel*, where it ſignifieth *dividere*, *ſeparare*, to *ſeparate*. (*c*) In this acception, by the *Greeks* they were termed ἀφωρισμένοι, we may *Engliſh* them *Separatiſts*. Their *ſeparation* is conſiderable, partly in the particulars *unto which*, partly in thoſe *from which* they *ſeparated*.

a *Quartam etymologiam* (cujus fundus & autor putatur *Hieronymus*, *Præfat. in Amos*) *refellit Scriptura Hebraica*; *ſi enim Phariſæus diceretur a verbo* פרץ *Dividere, ſcriberentur Phariſæi.* פרוצים *non* פרושים

b *Gorionides.* c. 22.

c *Suidas.*

First, They *ſeparated themſelves to the ſtudy of the Law*, in which reſpect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In illuſion unto this, the *Apoſtle* is (*d*) thought to have ſtiled himſelf, *Rom.* 1. 11. ἀφωρισμένον εἰς εὐαγγέλιον *Separated unto the Goſpel*: when he was called from being a *Phariſee*, to be a *Preacher of the Goſpel*, and now not *ſeparated to the Law*, but to the *Goſpel*.

d. *Druſius de trib. ſectis, l. 2. c. 2.*

Secondly, They *ſeparated* themſelves, or at leaſt pretended a (*e*) *ſeparation to an extraordinary ſanctity of*

e. *Suidas.*

life

life above other men. God, I thank thee, that I am *not as other men are*, Extortioners, Unjuſt, Adulterers, *&c. Luke* 18. 11.

The particulars, *from which they ſeparated themſelves*, were theſe.

Firſt, *From commerce which other people*, as afterward will appear in their Traditions; whence they called the common people, by reaſon of their ignorance, עם הארץ *populum terræ*, the *people of the earth*. In the Goſpel of Saint *John* 7. 49. they are called ὄχλος. *This people* who knoweth not the Law are curſed.

Secondly, *From the* (*f*) *apparel and habit of other men*: for they uſed peculiar kind of Habits, whereby they would be diſtinguiſhed from the vulgar. Hence proceeded that common ſpeech, *Veſtes populi terræ conculcatio ſunt Phariſæorum.*

f *R. David Semphon.* 1. 8.

Thirdly, *From the* (*g*) *cuſtoms and manners of the world*. This hereſie of the *Phariſees* ſeemeth to have had its firſt beginning in *Antigonus Sochæus*. He being a *Phariſee*, ſucceeded *Simon the Juſt*; who was Coetanean with *Alexander* the Great: he lived three hundred years before the birth of Chriſt.

g *Thisbites.*

The *Phariſees* were (*h*) not tied to any particular Tribe or Family, but indifferently they might be of any; S. *Paul* was a *Benjamite*; (*i*) *Hyrcanus* was a *Levite*. Each Sect had its *Dogmata*, his proper *Aphoriſms*, *Conſtitutions*, or *Canons*: ſo the *Phariſees* had theirs. My purpoſes is, both concerning theſe and the other Sects, to note onely thoſe *Canons*, or *Aphoriſms*, wherein chiefly they were heretical, and one differing from the other.

h *Chryſ. Mat.* 15.

i *Flavius Joſep. lib.* 13. *c.* 18.

Firſt, The *Phariſees* (*k*) aſcribed *ſome things* to *Fate*, or *Deſtiny*, and *ſome things* to mans *Free-will*.

k *Joſeph. l.* 13 *c.* 9.

Secondly, They confeſſed that there were *Angels*, and *Spirits*, *Acts* 23. 8.

Thirdly, Concerning the reſurrection of the dead, they acknowledged it, and (*l*) taught that the ſouls of evil men deceaſed, preſently departed into everlaſting puniſhment; but the ſouls, they ſay, of good men, paſſed by a kind of Pythagorean μετεμψυχωσις into other good mens bodies. Hence it is (*m*) thought that the different opinions concerning our Saviour did ariſe; Some ſaying that he was *John Baptiſt*; others, *Elias*; others, *Jeremia*, *Matth.* 16. 14. As if Chriſt his body had been animated by the ſoul either of *John*, *Elias*, or *Jeremias*.

l *Joſeph de bello Judaic. lib. 2. cap.* 12.

m *Serar. Trihæreſ. l.* 2. *c.* 3. *It. Druſ. in præter.*

Fourthly, They did ſtifly maintain the Traditions of their *Elders*. For the better underſtanding what their *Traditions* were, we muſt know that the *Jews* ſay the Law was (*n*) *twofold*, one committed to writing, which they called תורה שבכתב *Thorah ſchebichtah*, *The written Law*; the other delivered by tradition, termed by them, תורה בעל מח *Thorah begnal pe*. They ſay both were delivered by *God* unto *Moſes* upon Mount *Sinai*, the latter as an expoſition of the former, which *Moſes* afterward delivered by mouth to *Joſhua*, *Joſhua to the Elders*, *the Elders to the Prophets*, *the Prophets to thoſe of the great Synagogue*, from whom ſucceſſively it deſcended to after-ages. Theſe Traditions were one of the chief Controverſies between the *Phariſees*, and the *Sadduces*. (*o*) The *Phariſees* ſaid, *Let us maintain the Law which our fore-fathers have delivered into our hands*, *expounded by the mouth of the wiſe men*, *who expounded it by tradition*. And lo, the *Sadduces* ſaid, *Let us not believe or hearken to any tradition or expoſition*, *but to the Law of* Moſes *alone*. The Traditions which they chiefly urged, were theſe;

n *Moſes Kotſenſ. in præf. lib. præcept.*

o *Gorionides*, *f.* 29.

1. *They would not eat until they waſhed their hands*, Why do thy Diſciples tranſgreſs the Tradition of the

the *Elders*? for they wash not their hands when they eat bread, *Mat.* 15. 2. This washing is said to have been done πυγμῇ, *Mar.* 7. 3. that is, *often*, as some translate the word, taking πυγμῇ in this place, to signifie the same as πύκα in *Homer*, *frequenter*. Others translate the word *accurate*, *diligenter*, intimating the great care and diligence they used in washing: with this the (*p*) *Syriac* Text agreeth. (*q*) Others think that there is in that phrase, allusion into that rite or manner of washing in use among the *Jews*, termed by them נטילה ירים *Netilath iadaim*, the *lifting up of their hands*. The *Greek* word πυγμὴ, is thought to express this rite, because in this kind of washing, *They used to joyn the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble τὴν πυγμὴν, i. a *fist*. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the forementioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly they let down their hands again, so that the water ran from off their hands upon the earth. (*r*) and that there might be store of water running up and down, they poured fresh Water on them when they lifted up their hands, and poured Water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seemeth to have reference, when he saith, that the *Pharisees* did (*s*) *cubitaliter lavare*, *wash up to their elbows*. Lastly, others (*t*) interpret πυγμὴ, to be the fist, or hand closed, and the manner of washing hereby denoted, to be *by rubbing one hand closed in the plain or hollow of the other*. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the super-

p כטילאית μετ' σπουδῆς. *Luk.* 1. 39.

q *Joseph. Scalig. Trihæres.*

r *Munster in Deut.* 8.

s *Theophylact. in Marc.* 7. 3.

t *Beza in majoribus suis annotationibus. Marc.* 7. 3.

ſuperſtition, which only was aimed at in the reproof, though all the ſorts of waſhing, to the *Phariſees* were ſuperſtitious, becauſe they made it not a matter of outward *decency* and *civility*, but of *Religion*, to eat with waſht or unwaſht hands, urging ſuch a neceſſity hereof, (*n*) that in caſe a man may come to ſome water, but not enough both to waſh and to drink; he ſhould rather chuſe to waſh than to drink, though he dye with thirſt. And it was deemed amongſt them as great a ſin to eat with unwaſht hands, as to commit fornication. This tradition of waſhing hands, though it were chiefly urged by the *Phariſees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

n *Druſius præterit. Mat.* 15. *in addend. & Buxtorf. ſynag. Judai c.6. p.93. ex Talmud.*

We may obſerve three ſorts of waſhing of hands in uſe among the *Jews*. 1. *Phariſaical* and *ſuperſtitious*, this was reproved. 2. *Ordinary*, for outward *decency*; this was allowed. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbouring Cities, in caſe of Murder, *Deut.*21.6. It was practiced by *Pilate*, *Mat.*37.24. and alluded unto by *David*, I will *waſh my hands in innocency*, ſo will I compaſs thine Altar, *Pſal.*26.6.

2. *When they came from the Market they waſht*, *Mar.* 7.4. The reaſon thereof, was, becauſe they there having to do do with divers ſorts of people, unawares they might be polluted. The word uſed by Saint *Mark*, is βαπτίσωνται *they baptized themſelves*: Implyeth the *waſhing of their whole body*. And it ſeemeth that thoſe *Phariſees* who wete more zealous than others, did thus *waſh* themſelves always before dinner. The *Phariſee* marvelled that *Chriſt* had not firſt waſhed himſelf before dinner, *Luk.*11,38. Unto this kind of ſuperſtition St. *Peter* is thought to have inclined, when he ſaid, *Lord, not my Feet only, but alſo my hands, and*

and my head, *John* 13. 9. Thus finding his modeſty diſliked, when he refuſed to have his feet waſh'd by his *Lord* and *Maſter*; now he leapeth into the other extream, as if he had ſaid, Not *my feet only*, *but my whole body*. Hence proceeded that Sect of the *Hemerobaptiſtæ*, i. e. *Daily baptiſts*, ſo called (*x*) becauſe they did *every day thus waſh themſelves*.

x *Epiph. l.* 1. *Tom.* 1. *c.* 17.

4. *They waſh'd their cups*, *and pots*, *and brazen veſſels*, *and tables*, Mark 7. 4.

3. *They held it unlawful to eat with ſinners*, *Mat.* 9. 11. yea, they judged it a kind of pollution to be touched by them. *Luke* 7. 39. If this man were a *Prophet*, he would ſurely have known who, and what manner of woman this is which toucheth him, for ſhe is a ſinner. Of ſuch a people the *Prophet* ſpeaketh: They ſaid, Stand apart, come not near to me, or (as the words may be rendred) (*y*) *Touch me not*, for I am holier than thou, *Eſay* 65. 5. (*z*) The like practice was in uſe among the *Samaritans*, who if they met any ſtranger, they cryed out, μὴ προσψαυσον, *Ne attingas*, *Touch not*.

y אל תגשני *Ne attingas me.*

z *Scalig. de emend. temp. lib.* 7. *Idem refert Epiphan. lib.* 1. *Tom.* 1. *cap.* 13. a *Theophylact. in Luk.* 18. 12. *It. Epiph. hæreſ.* 16.

5. *They faſted twice in the week*, *Luke* 18. 12. (*a*) Namely, *Mundays* and *Thurſdays*. (*b*) Becauſe *Moſes* (as they ſay) went up into Mount *Sinai* on a *Thurſday*, and came down on a *Munday*.

b *Druſius in Luc* 18. 13.

6. *They made broad their* Phylacteries, *and inlarged the borders of their garments*, *Matth.* 23. 5. Here three things are worthy our conſideration. Firſt, What theſe *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were ſo called. (*c*) *Epiphanius* interpreteth theſe *Phylacteries* to be πλαλία σήμαλα πορφύρας, *purple ſtuds*, *or flouriſhes*, *woven in their garments*: as if *Epiphanius* had conceived the *Phariſees* garment to be like that which the *Roman Sena-*

c *Epiph. lib.* 1. *Tom.* 1. *cap.* 15.

tors were wont to wear, termed, by reaſon of thoſe *broad-ſtuds* and *works* woven in it, *Laticlavium*: but ſeeing that theſe *Phylacteries* were additaments and ornaments, whereof there were (*e*) two ſorts, the one tied to their *Fore heads*, the other to their *Left-hands*; hence it followeth, that by theſe *Phylacteries* could not be meant whole garments, or any emboſments, or flouriſhings woven in the cloath. Generally they are thought to be ſchedules or ſcrols of parchment, whereof, as I noted, there were two ſorts; *Phylacteries for the Fore-head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries for the hand faſtened upon the Left-arm above the Elbow on the inſide, that it might be near the heart*. Both theſe ſorts were worn, not by the *Phariſees* only, (*f*) but by the *Sadducees* alſo, but with this difference; The *Phariſees* haply for greater oſtentation, wore their Hand-*Phylacteries above their Elbows*: the *Sadduces on the palms of their Hands*. (*g*) Nay, all the *Jews* wore them, our *Saviour Chriſt* not excepted. The command was general, *Exod.* 13 9. It ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

In theſe Parchments they wrote (*h*) only the *Decalogue*, or Ten Commandments, in the opinion of *Chryſoſtome* and *Hierom*: but generally, and upon better grounds, it is thought they wrote theſe four ſections of the Law.

1. The firſt began, Sanctifie unto me all the firſt-born, &c. *Exod.* 13. 2. to the end of the 10, *verſe*.
2. The ſecond began, And it ſhall be when the Lord

e *Moſes Kotſen. præs. affir.* 22.

f *Maimon. in Tephillim. c.* 4. *ſect.* 3.

g *Scalig. Tri. barſ. p.* 258.

h *Chryſoſt. & Hier. in Mat.* 23.

Lord ſhall bring thee, &c. *Exod.* 13. 11. to the end of the 16. *verſe.*

3. The third began, Hear O Iſrael, *&c. Deut.* 6. 4. and continued to the end of ninth *verſe.*

4. The fourth began, And it ſhall come to paſs; if you ſhall hearken diligently, &c. *Deut.* 11. 13. to the end of the one and twentieth *verſe.*

Theſe four Sections written in ſcrolls of Parchment, and folded up, they faſtned to their *fore-heads* and their *left-arms*: thoſe that were for the *fore-head*, they wrote in four diſtinct pieces of Parchment, (*i*) eſpecially, and if they wrote it in one piece; the length of every Section ended in one column, and they did put them into one skin, in which there was the proportion of four houſes or receptacles, and not into four skins: every receptacle was diſtinct by it ſelf; and thoſe that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle. (*k*) In time of perſecution when they could not openly wear theſe *Phylacteries*, then did they tie about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

i *Moſes Kotſenſ. fol.* 104. *col.* 3.

k *Munſter de præcept. affirm.*

Touching the name, *Moſes* calleth them טוטפות *Totaphoth*, which word hath almoſt as mamy *Etymologies*, as Interpreters; the moſt probable in my opinion, is, that they ſhould be ſo called *per Antiphraſin*, from טפף *Incedere*, *to go* or *move*, becauſe they were *immoveable*: Hence the *Septuagint* tranſlate them, ἀσάλευτα, *Immoveable ornaments*. The Rabbins call them *Tephillim*, *Prayer-ornaments*: (*l*) others call them *Pittacia*, & *Pittaciola*, from πιττάκιον, which ſignifieth a piece or

l *Hieronym. in Mat.* 23.

parcel of Cloth. In the Goſpel they are called φυλακτήρια, *Phylacteries*, *from* φυλάττω, to *conſerve* or *keep*. Firſt, becauſe by the uſe of them, the *Law* was *kept* and *preſerved* in memory. Secondly, becauſe the *Phariſees* ſuperſtitiouſly conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks, themſelves might be *preſerved from dangers*. The word φυλακτήριον ſignifieth a Spell; and *Hierome* teſtifieth, that the *Phariſees* had ſuch a conceit of theſe ornaments: In which place he compareth the *Phariſees* with certain ſuperſtitious women of his time, who carried up and down, upon the like ground, *parvula evangelia, & crucis ligna*, ſhort ſentence out of the Goſpel, and the reliques of the Croſs. The ſame Superſtition hath prevailed with many of latter times, who for the ſame purpoſe hang the beginning of (*m*) Saint *John*'s *Goſpel* about their necks. And in the year of our *Lord* 692. certain Sorceres were condemned for the like kind of *Magick*, by the name of φυλακτήριων, that is, *Phylacterians*.

m *Scalig. Trihareſ. cap.* 7.

n *Concil. quinti. Sexti, Canon* 61.

Thus much of their *Phylacteries*: In the ſame verſe is reproved the *inlarging of their borders*. (*o*) That which we read borders in the *Goſpel*, is called, *Num.* 25. 38. ציצית *Tſitſith*, *Fringes*, and גדילים *Gadilim*, *Deut.* 22. 10. which word we likewiſe tranſlate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Chriſt* himſelf did wear them, *Luk.* 8. 44. The latter Hebrew word ſignifieth a *large Fringe*, which aggravateth the ſuperſtition of the *Phariſees*, in making their Fringes *larger*, when the Law had allowed them *large*. This literal expoſition I take to be moſt agreeable with the *Text*, though to *inlarge* in (*p*) *Greek* and *Latine* ſometimes

o *Vide D. Kimchi. Radic.*

p Τὸ μεγαλύνειν, *apud Euripidem in Bacchis*, *valet*, *Magnifice jactare*, *Efferre*. *Magnificare apud Varonem & Plinium eadem ſignificatione uſurpatur. Theodor. Beza in Mat.* 23.

times, ſignifieth to *boaſt, vaunt, or brag of a thing*; and in this ſenſe it may very well fit a *Phariſee*. The reaſon of this command was, to put them in mind of the commandments, *Numb.* 15. And for the furtherance of this duty, (*q*) they uſed ſharp thorns in their Fringes, that by the often pricking of the Thorns, whether they walked or ſate ſtill, they might be the more mindful of the Commandments.

q *Hieron. in Mat.* 23. *x*

There were (*r*) ſeven ſorts of *Phariſees*. 1. *Phariſæus Sichemita*, He turned *Phariſee* for gain, as the *Sichemites* ſuffered themſelves to be circumciſed.

r *Talmud. tract. Suta. cap.* 3.

2. *Phariſæus truncatus*, ſo called, as if he had no feet, becauſe he would ſcarce lift them from the ground when he walked, to cauſe the greater opinion of his meditation.

3. *Phariſæus impingens*. He would ſhut his eyes when he walked abroad, to avoid the ſight of Women, in ſo much that he often daſh'd his head againſt the walls, that the blood guſh'd out.

4. *Phariſæus, Quid debeo facere, & faciam illud.* He was wont to ſay, *What ought I to do? and I will do it.* Of this ſort ſeemeth the man in the *Goſpel* to have been, who came unto *Chriſt*, ſaying, *Good Maſter, what ſhall I do? &c.* and at laſt replyed, *All theſe have I done from my youth upward*, Luke 18.

5. *Phariſæus mortarius*; So called becauſe he wore a hat in manner of a deep *Mortar*, ſuch as they uſe to bray ſpice in, in ſo much that he could not look upward, nor of either ſide; only down-ward on the ground, and forward or forth-right.

6. *Phariſæus ex amore*; Such a one as obeyed the Law for the Love of Vertue.

7. *Phariſæus ex timore*; Such a one obeyed Law for fear of puniſhment. He that conformed for fear

had reſpect chiefly to the *negative Commandements*; but he that conformed for love, eſpecially reſpected the *Affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two only, which have ſhew of probability. (ſ) Some derive it from *Sedek Juſticia*; as if they had been *Juſticiaries*, ſuch as would juſtifie themſelves before *Gods* Tribunal. (t) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the firſt Author of the hereſie; ſo that the *Sadduces* were ſo called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatiſts* from *Donatus*, &c.

ſ *Epiphan. lib. 1. cap. 14.*

t Ἀπο αἱρεσιάρχε Σαδδὼκ ὁ ομώνυμος. *Theophylact.*

This *Sadoc* lived under *Antigonus Socheus*, who ſucceeded *Simon* the *Juſt*. He was *Antigonus* his ſcholar, and by him brought up in the doctrine of the *Phariſees*, but afterward fell from him, and broacht the hereſie of the *Sadduces*; which hereſie, becauſe it had much affinity with that which the Heretique *Doſitheus* taught, hence are the *Sadduces* ſaid to (u) be a branch or skirt of the *Doſitheans*, though in truth *Doſitheus* lived not till (x) after *Chriſt*; and although theſe two hereſies did agree in many things; yet in a main point they differed. (y) *Doſitheus* believed the Reſurrection, the *Sadduces* denyed it; and by conſequence the *Doſitheans* believed all other points neceſſarily flowing from this.

u *Epiph. hæreſ. 14. Tertul. de præſcript. c. 45.*

x *Origen contra Celſum. l. 2.*

y *Epiph. hæreſ. 13.*

The occaſion of this hereſie was this. (z) When *Antigonus*

z *Abath. cap. 1.*

gonus taught; that we must not serve God as servants serve their Masters, for hope of reward, his scholars *Sadoc* and *Baithus* understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the *resurrection*, *the world to come*, *Angels*, *Spirits*, &c.

Their *Dogmata*, *Canons*, or *Constitutions* were, 1. *They rejected* (a) *the Prophets, and all other Scripture save only the five Books of Moses.* Therefore our *Saviour*, when he would confute their errour concerning the resurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod.* 3. 6. *I am the God of Abraham, the God of Isaac, and the God of Jacob*, Mat. 22. 32. a *Joseph Antiq. lib.* 13. *c.* 18.

2. *They rejected* (b) *all traditions.* Whence, as they were called מינין *Minæi*, i. *Heretiques*, in respect of the general opposition between them and the *Pharisees*. First, because the *Pharisees* were in repute the only *Catholicks*. Secondly, because in their Doctrine, the *Pharisees* were much nearer the truth than the *Sadducees*: So in respect of this particular opposition, in the ones rejecting, the others urging of traditions, the *Sadduces* were (c) termed קראים *Karaim*, *Biblers*, or *Scripturists*. b *Elias in* שורש c *Drusius de trib. sect. c.* 8. *l.* 3. *p.* 130.

3. *They said there was no reward for good works, nor punishment for ill, in the world to come.* Hence Saint *Paul* perceiving that in the *Councel* the one part were *Sadduces*, the other *Pharisees*, he cried out, *Of the hope i. of the reward expected, and of the resurrection of the dead, I am called in question*, Act. 23. 6.

4. *They denied the resurrection of the body*, Act. 23. 8. Mat. 22. 23. Luke 20. 27.

5. *They said the souls of men are* (d) *annihilated at their death.* d *Joseph. de bello Judaic. lib.* 2. *c.* 12.

6. *They denied Angels and spirits*, *Acts* 23. 8.

7. *They*

e *Joseph l.* 13. *c.* 9. 7. *They wholly denied* (e) *Fate or Destiny, and ascribed all to mans Free-will.*

The *Samaritanes* and the *Sadduces* are of neer affinity; but yet they differ. First (f) The *Samaritanes* *sacrificed* at the Temple built upon Mount *Gerizim*; but the *Sadduces* sacrificed at *Jerusalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jews*. *John* 4.9. yea, the mutual hatred between the *Samaritanes* and the *Jews* was so great, that it was not lawful for the *Jews* to eat or drink with the *Samaritanes*. How is it that thou being a *Jew*, askest drink of me which am a Woman of *Samaria*? *Joh.*4.9. Nay, whereas liberty was granted unto all Nations of the earth to become *Proselytes* to the *Jews*, so did the *Jews* hate the *Samaritanes*, that they would not suffer a *Samaritan* to be a *Proselyte*. This appeareth by that solemn (g) *Excommunication*, termed *Excommunicatio in secreto nominis tetragrammati*: The form thereof, as it was applyed (say they) by *Ezra* and *Nehemiah* unto the *Samaritanes*, was thus. *They assembled the whole Congregation into the Temple of the Lord, and they brought* 300 *Priests, and* 300 *Trumpets, and* 300 *Books of the Law, and as many boys, and they sounded their Trumpets, and the Levites singing cursed the Samaritanes by all the sorts of Excommunication, in the mystery of the name Jehovah, and in the Decalogue, & with the curse of the superiour house of judgment, and likewise with the curse of the inferiour house of Judgement, that no Israelite should eat the bread of a Samaritane, (whence they say, he which eateth of a Samaritanes bread, is as he who eateth swines flesh) and let no Samaritane be a Proselyte in Israel, and that they should have no part in the resurrection of the dead. R.* (h) *Gersom* forbade the breaking open of the Letters, under the penalty of this

f *Epiphan Tom.* 1. *lib.* 1. *haeres.* 14.

g *Drusius de trib. sect. lib.* 3. *cap.* 11. *ex Ilmedenu.*

h *Buxtorf. Epist. ad lib p.* 59.

this *Excommunication.* This proveth what formerly was ſaid, namely, that between the *Jews* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly converſed with the other *Jews*, even with the *Phariſees* themſelves; yea, both ſate together in the ſame *Councel*, *Acts* 23.6. Now the *Samaritanes* and *Sadduces* agree. 1. *In the rejection of all traditions.* 2. *In the rejection of all other Scriptures ſave only the five Books of* Moſes. 3. *In the denial of the reſurrection and the conſequences, as future puniſhments, and rewards according to mens works.* But the *Samatanes* held that there were *Angels*, which the *Sadduces* denied. For the proof of theſe Agreements and Diſagreements between them, read *Epiphanius*, *hæreſ.* 9. & 14.

Touching the *Samaritanes*, there are three degrees or alteration in their Religion, obſervable. Firſt, the ſtrange Nations, tranſplanted by *Salmaneſar* into *Samaria*, when *Iſrael* was carried away Captive into *Aſſyria*, worſhipped every one the *God of their own Countries*, 2 *King.* 17. Secondly, when they ſaw they were devoured by Lions, becauſe they feared not the Lord; the *King* of *Aſſyria* ſent one of the *Prieſts* which was taken Captive, to inſtruct them in the true worſhip of *God*: Which manner of Worſhip though they received, yet they would not lay aſide their former Idolatry, but made a mixture of Religions, worſhipping the living *God*, and their own dumb *Idols*. Thirdly *Manaſſes*, brother to *Jaddus* the *High-prieſt*, in *Jeruſalem*, being married to *Sanballet*, the *Horonite's* Daughter, by reaſon of *Nehemiah's* charge of puting away their ſtrange Wives, being driven to that exigent, that he muſt either put away his wife, or forgo the hope of the *Prieſthood*; by

Sanballets means he obtain'd leave from *Alexander* the Great, to build a *Temple* (*l*) upon Mount *Garizim*, one of the higheſt mountains in *Samaria*; whither many other apoſtated *Jews* fled, together with *Manaſſes* being made their *High-prieſt*; and now the ſect of *Samaritanes* (between whom and the *Jews* there was ſuch hatred) began, now all thoſe forementioned errors were maintained: And of this Hill it is, that the Woman of *Samaria* ſpeaketh, *John* 4.20. Our Fathers worſhipped in this *Mountain*, *&c.*

l *Joſeph. Antiq. lib.* 11. *cap.* 8.

By comparing the *Dogmata* of the *Phariſees*, with theſe of the *Sadduces*, we may perceive a manifeſt oppoſition between them; yet both theſe joyned againſt *Chriſt*, *Mark* 12.

This hereſie, though it were the groſſeſt amongſt the *Jews*, yet was it embraced and maintained by ſome of the high *Prieſts* themſelves: (*m*) *Joannes Hyrcanus* was a *Sadducee*, ſo were his ſons, *Ariſtobulus* and *Alexander*, (*n*) and likewiſe *Ananus* the younger; ſo that *Moſes* Chair was not amongſt them exempted from error, no nor hereſie.

m *Gortonides cap.* 29.

n *Euſeb. hiſt. l.* 2. *c.* 23. *Ex Joſeph. Antiq. lib.* 20. *cap.* 8.

CHAP. XII.

Of the Eſſenes.

THe *Etymologies* of the Names *Eſſæi*, or *Eſſeni*. i. *Eſſenes*, are divers; that which I prefer is from the *Syriack* אסא *Aſa*, ſignifying θεραπεύειν, to heal or cure Diſeaſes. (*a*) Hence are the men ſo often termed, θεραπευταὶ, and the Women amongſt them, θεραπευτρίδες, that is, *Phyſicians*. For though

a *Joſeph de bello Judaic. lib.* 2. *c.* 12. *p.* 786.

though they gave themſelves chiefly to the ſtudy of the *Bible*, yet withall they ſtudied *Phyſick*.

Of theſe *Eſſenes* there were two ſorts; ſome *Theoricks*, giving themſelves wholly to *ſpeculation*; others *Practicks*, laborious and painful in the daily exerciſe of thoſe *handy-crafts*, in which they were moſt skilful. Of the latter, *Philo* treateth in his book intituled, *Quod omnis vir probus:* Of the former, in the book following, intituled, *De vita contemplativa.*

Their *Dogmata*, their *Ordinances*, or *Conſtitutions*, did ſymbolize in many things with *Pythagoras* his, where they do agree. Therefore my purpoſe is, firſt to name *Pythagoras* his; and then to proceed on with the *Eſſenes*. They follow thus.

The (*b*) *Pithagoreans profeſſed a Communion of goods* So *the Eſſenes*, (*c*) *they had one common purſe or ſtock*, none richer, none poorer than other; out of this common treaſury, every one ſupplyed his own wants without leave, and adminiſtred to the neceſſities of others: only they might not relieve any of their kindred without leave from their Overſeers. They did not buy or ſell among themſelves, but each ſupplyed the others wants, by a kind of Commutative bartring: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of Service mutually one to another; for maſterſhip and ſervice cannot ſtand with Communion of goods: and ſervants are commonly injurious to the ſtate of their Maſters, according to that ſaying of R. *Gamaliel.* (*d*) *He that multiplieth ſervants, multiplyeth thieves.* When they travelled, beſides weapons for defence, they took nothing with them; for in whatſoever City or Village they came

b *Aul. Gell. l. 1. c. 10. l. 11. Laert. in Pythag.* Κοινὰ τὰ φίλων εἶναι.

d מרבה עבדים מרבה גזל *Marbe gnabadim. Marbe gezel. Pirke. Aboth. cap. 1.*

came, they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one *common Fraternity* or *Colledge*. Every Colledge had two sorts of Officers: First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task and other publick necessaries. Secondly, *Others who entertained their strangers.*

2. *The Pythagoreans shunned* (e) *pleasures.* (f) *So did the Essenes*: to this belongeth their avoiding of oyl, which, if any touched unawares, they wiped it off presently.

3. *Pythagoreans* (g) *garments were white:* (h) *So were the Essenes white also*, modest not costly: when once they put on a suit, they never changed it till it was torn, or worn out.

4. *The Pythagoreans forbade* (i) *Oathes.* (k) *So did the Essenes*; they, thought him a noted Lyar, who could not be believed without an Oath.

5. *The Pythagoreans had their* (l) *Elders in singular respect.* (m) *So had the Essenes, The body, or whole company of the Essenes* were distinguisht εἰς μοίρας τέσσαρας, into four *ranks*, or *orders*, according to their Seniority; and if haply any of the superiour ranks had touched any of the inferiour, he thought himself polluted, as if he had touched an *Heathen*.

6. *The Pythagoreans drank* (n) *water. So did the* (o) *Essenes only water*, wholly abstaining from Wine.

7. *The Pythagoreans used* (p) θυσίαις ἀψύχοις *inanimate sacrifices. So did the* (q) *Essenes*: They sent *gifts* to the Temple, and did not sacrifice, but preferred the use of their *holy water* before *sacrifice*, for which reason

e *Justin lib* 20.
f *Joseph. de Bello Judaic. lib.* 2. *c.* 12.
g *Suidas, It. Ælian. de varia hist. l.* 12. *cap.* 32.
h *Joseph. de bello Judaic. lib* 2. *cap.* 12.
i *Laer. in vita Pythagoræ.*
k *Philo Judæus.*
l *Suidas, It. Laertius.*
m *Joseph. de bello Judaic. lib.* 2. *cap.* 12.
n *Suidas.*
o *Philo de vita contemplativa.*
p *Laertius in vita Pythag.*
q *Joseph. Antiq. lib.* 18. *cap.* 2.

reaſon the other *Jews* forbad them all acceſs unto the Temple.

8. *The Pythagoreans aſcribed* (r) *all things to fate or deſtiny. So did the* (s) *Eſſenes.* In this *Aphoriſm* all three Sects differed each from other. The *Phariſees* aſcribed ſome things to *Fate*, and other things to *Mans Free-will.* The *Eſſenes* aſcribed all to *Fate*, nothing to *Mans free-will.* The *Sadduces* wholly deny *Fate*, and aſcribed all things to the *free-will of Man.*

r *Suidas.*
s *Joſeph. Antiq. lib. 13. cap. 9.*

9. *The Pythagoreans the* (t) *firſt five years were not permitted to ſpeak in the School*, but were initiated *per quinquennale ſilentium*, (u) and not until then ſuffered to come into the preſence of, or ſight of *Pythagoras.* To this may be referred the *Eſſenes ſilence at Table* ſtraightly obſerved, ſo that *Decem ſimul ſedentibus, nemo loquitur invitis novem*; (x) *Druſius* renders it, that ten of them ſitting together, none of them ſpake without leave obtained of the nine. When any did ſpeak, it was not their cuſtom to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or ſhaking their heads; and other ſuch like dumb ſignes and geſtures, to ſignifie their doubtings, diſliking, or approving the matter in hand. And to the time of ſilence amongſt the *Pythagoreans*, that it muſt be for five years, may be referred the initiation of the *Eſſenes*; for, amongſt them none were preſently admitted into their *Society*, with full liberty, but they under-went four years of tryal and probation. The firſt year they received *Dolabellam*, (y) *Perizoma, & veſtem album*; a *Spadle*, with which they digged a convenient place to eaſe Nature; a *pair of Breeches*, which they uſed in bathing or waſhing themſelves; a *white garment*, which eſpecially that Sect affected. At this time they had

t *Quinquenne hoc ſilentium a Pythagora auditoribus ſuis indictum vocabant* ἐγκωμυθίαν *a cohibendo ſermone.*
u *Laertius in Pythagor.*
x *Druſius de trib. ſect. l. 4.*
y *Joſeph. de bello Judaic. lib. 2. cap. 12.*

their commons allowed them, but without, not in the common dining hall. The ſecond year they admitted them to the *participation of holy waters*, and inſtructed them in the uſe of them. Two years after they admitted them in *fidl manner*, making them of their *Corporation*, after they had received an Oath, truly to obſerve all the rules and ordinances of the *Eſſenes*. If any brake his Oath, an hundred of them being aſſembled together, expelled him, upon which expulſion commonly followed death within a ſhort time; for none having once entred this Order, might receive alms or any meat from other; and themſelves would feed ſuch a one only with diſtaſteful herbs, which waſted his body, and brought it very low, ſometimes they would readmit ſuch a one being brought near unto death; but commonly they ſuffered him to die in that miſery.

z *Philo item Joſeph.*

10. *The Eſſenes* (z) *worſhipped toward the Sun-riſing,*

a *Joſeph. de bello Judaic. lib. 2. cap. 12.*

11. *The Eſſenes bound themſelves in their Oath, to* (a) *preſerve the names of Angels*: The phraſe implyeth a kind of worſhipping of them.

12. *They were above all others ſtrict in the obſervation of the* (b) *Sabbath day*; on it they would dreſs no meat, kindle no fire, remove no Veſſels out of their place; no, nor eaſe Nature. (c) Yea, they obſerved ἑβδομάδων ἑβδομάδας, *every ſeventh week, a ſolemn Penticoſt; ſeven Penticoſts, every year.*

b *Joſeph. ib.*

c *Philo de vita contemplat.*

13. *They abſtained from marriage*, not that they diſliked marriage in it ſelf, or intended an end or period to procreation; but partly, in warineſs of womens intemperance; partly, becauſe they were perſwaded that no woman would continue faithful to one man. This avoiding of marriage is not to be underſtood generally of all the *Eſſenes*, for they diſagreed among

among themſelves in this point. Some were of the opinion before noted: Others married for propagation. *Nihilominus autem cum tanta ipſi moderatione conveniunt, ut per triennium explorent valitudinem fœminarum, & ſi conſtanti purgatione apparuerint idoneæ partui, ita eas in matrimonia aſciſcunt. Nemo tamen cum prægnante concumbit, ut oſtendant, quod nuptias non voluptatis, ſed liberorum cauſa inierint.* Thus the latter ſort preſerved their Sect by the procreation of children: The former ſort preſerved it by a kind of adoption of other mens Children, counting them as neer kinſmen, and tutoring them in the Rules of their own Diſcipline, as *Joſephus* witneſſeth. (*d*) *Pliny* addeth alſo, that many other of the *Jews*, when they began to be ſtruck in years, voluntarily joyned themſelves unto them, being moved thereunto, either becauſe of the variable ſtate and troubles of the world, or upon conſideration of their own former licentious courſes, as if they would by this means exerciſe a kind of penance upon themſelves.

d *Plin. hiſt. l. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (*e*) ſome make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of ſome rules and ordinances from the *Kenites*, mentioned, *Judg* 1.16. And thus by conſequence the *Eſſenes* were as ancient, as the *Iſraelites* departure out of *Ægypt*: for *Jethro*, *Moſes* father-in-law, as appeareth by the Text, was a *Kenite*: But neither of theſe ſeemeth probable. For the *Kenites* are not mentioned in Scripture, as a *diſtinct order* or *Sect of people*, but as a *diſtinct family, kindred*, or *Nation*, *Numb.* 24. 21. Secondly, the *Rechabites*, they neither did build houſes, but dwelt in Tents; neither did they deal in husbandry,

e *Serarium Tribæreſ. l. 3. cap. 9.*

husbandry, they ſowed no ſeed, nor planted Vineyards, nor had any, *Jer.* 35.7. The *Eſſenes*, on the contrary, they dwelt not in tents, but in houſes; (*f*) and they imployed themſelves eſpecially in husbandry. One of the (*g*) *Hebrew Doctors* ſaith, that the *Eſſenes* were *Nazarites*: but that cannot be, becauſe the Law enjoyned the *Nazarites*, when the time of the Conſecration was out, to preſent themſelves at the door of the *Tabernacle* or *Temple*, *Num.* 6. Now the *Eſſenes* had no acceſs to the *Temple*. When therefore, or from what Author, this Sect took its beginning is uncertain. The firſt that I find mentioned by the name of an *Eſſene*, was one (*h*) *Judas*, who lived in the time of *Ariſtobulus* the ſon of *Joannes Hyrcanus*, before our *Saviours* birth about one hundred years: However the Sect was of greater antiquity; (*i*) for all three, *Phariſees*, *Sadduces*, and *Eſſenes*, were in *Jonathan's* time, the brother of *Judas Macchabæus*, who was fifty years before *Ariſtobulus*. Certain it is, that this Sect continued until the days of our *Saviour*, and after; for *Philo* and *Joſephus* ſpeak of them as living in their time. What might be the reaſon then, that there is no mention of them in the *New-Teſtament*? I anſwer; Firſt, the number of them ſeemeth not to have been great in *Philo* and *Joſephus* his time, (*k*) about four thouſand, which being diſperſed in many Cities, made the faction weak: And haply in *Jeruſalem* when our *Saviour* lived, they were either few or none. Secondly, if we obſerve hiſtories we ſhall find them peaceable and quiet, nor oppoſing any, and therefore not ſo liable to reproof as the *Phariſees* and *Sadduces*, who oppoſed each other, and both joyned againſt *Chriſt*. Thirdly, why might they not as well be paſſed over in ſilence in the *New Teſtament* eſpecially

f *Joſeph. Antiq. lib.* 18. *c.* 2.

g *Joſ. Scalig. in Tribæreſ. c.* 23.

h *Joſeph l.* 13. *cap.* 19.

i *Joſeph. l.* 13. *cap.* 9.

k *Philo lib. quod omnis probus, pag.* 678.

(eſpecially containing themſelves quietly without contradiction of others) as the *Rechabites* in the *Old Teſtament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years before this teſtimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers obſerve the diſtance of ſo many years. Laſtly, though the name of *Eſſenes* be not found in Scripture, * yet we ſhall find in S. *Paul*'s Epiſtles many things reproved, which were taught in the School of the *Eſſenes*. Of this nature was that advice given unto *Timothy*, 1 *Tim.* 5. 23. *Drink no longer water, but uſe a little wine.* Again, 1 Tim. 4. 3. *Forbidding to marry, and commanding to abſtain from meats is a Doctrine of Divels*: but eſpecially *Coloſſ.* 2. in many paſſages the *Apoſtle* ſeemeth directly to point at them, *Let no man condemn you in meat and drink*, v. 16. *Let no man bear rule over you, by humbleneſs of mind, and worſhipping of Angels*, verſ. 18. τί δογματίζεσθε, *Why are ye ſubject to Ordinances?* ver. 20. The *Apoſtle* uſeth the ward δόγματα, which was applyed by the *Eſſenes* to denote their *Ordinances*, *Aphoriſms*, or *Conſtitutions*. In the verſe following he gives an inſtance of ſome particulars, *Touch not, taſte not, handle not*, *verſ.* 21. Now the Junior company of *Eſſenes* might not *touch* their Seniors: And in their diet, their taſte was limited to bread, ſalt, water, and hyſſop. And theſe ordinances they untertook διὰ πόθον σοφίας, ſaith *Philo*, for the *love of wiſdom*: but the Apoſtle concludeth, *verſ.* 23. That theſe things had only, λόγον σοφίας, a ſhew of *wiſdom*. And whereas *Philo* termeth the Religion of the *Eſſenes*, by the name of θρησκεία, which word ſignifieth *religious worſhip*, the *Apoſtle*

* *Vide Chemnic. exem. Conc. Trident. part quart pag.* 120.

postle termeth in the same verse, ἐθελοθρησκείαν, *Voluntary religion*, or *will-worship*: yea, where he termeth their Doctrine πάτριον παράδοσιν, a kind of *Philosophy* received from their Fore-fathers by Tradition, Saint *Paul* biddeth them beware of *Philosophy*, *verse* 8.

We formerly observed two sorts of *Essenes*; *Practicks* and *Theoricks*: both agreed in their *Aphorisms*, or *Ordinances*; but in certain circumstances they differed.

1. The *Practicks* dwelt in the Cities; The *Theoricks* shunned the Cities, and dwelt in Gardens, and solitary Villages.

2. The *Practicks* spent the day in manual Crafts, keeping of Sheep, looking to Bees, tilling of Ground, &c. they were τεχνῖται, *Artificers*. The *Theoricks* spent the day in meditation and prayers, whence they were by a kind of excellency, by *Philo* termed ἱκέται, *Supplicantes*.

3. The *Practicks* had every day their dinner and supper allowed them; the *Theoricks* only their supper.

The *Practicks* had for their Commons every one his dish of Water-gruel, and bread; The *Theoricks* only bread, and salt: if any were of a more delicate pallate than other, to him it was permitted to eat Hyssop; their drink for both, was common water.

Some are of Opinion, that these *Theoricks* were *Christian Monks*; but the contrary appeareth, for these reasons:

1. In that whole Book of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ*, or *Christians*, of the *Evangelists*, or *Apostles*.

2. The *Theoricks*, in that Book of *Philo*'s, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* his own

own words. First, In calling the Doctrine of the *Essenes* πάτριαν φιλοσοφίαν. *A Philosophy derived unto them by tradition from their fore-fathers.* Secondly, in saying, *Habent priscorum commentarios, qui hujus sectæ autores*, &c.

3. The inscription of that Book, is not only περὶ βίου θεωρητικοῦ, but also περὶ ἱκετῶν. Now *Philo* (b) elsewhere calleth the whole Nation of the *Jews*, τὸ ἱκετικὸν γένος, which argueth, that those *Theoricks* were *Jews*, not *Christians*.

b *Philo in Prin. lib. de legat. Caium.*

CHAP. XIII.

Of the Gaulonitæ, and the Herodians.

OTher Factions there were among the *Jews*, which are improperly termed Sects. Of these there were principally two. First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who (a) sometimes was called *Judas Gaulonites*, (b) sometimes *Judas Galilæus*, of whom *Gamaliel* speaketh, *Acts* 5. 37. *After this man rose up Judas of Galilee in the daies of the tribute.* The tribute here spoken of was that made by *Cyrenius*, sometimes called *Quirinius*: the name in *Greek* is one and the same, but differently read by Expositors. This *Cyrenius* was sent from *Rome* and *Augustus*, into *Syria*, and from thence came into *Judæa*, where *Coponius* was *President*, and there he raised this Tax; which taxation is unadvisedly by some confounded with that mentioned, *Luke* 2. 1. Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judæa*; that in Saint *Luke* was universal, of the whole world. Secondly, this was, when *Archelaus*, *Herods* son, was banished into *Vienna*, having reigned nine years; that, under *Herod* the Great: Whence there is an

a *Joseph Antiq. lib.* 8. *cap.* 1.
b *Jo. l.* 18. *cap.* 2.

observable Emphasis, in that Saint *Luke* saith, it was the *first* taxing, having reference unto this *second*.

d *Joseph. loco superius citato.*

(*d*) The occasion of this Faction was thus: When *Cyrenius* levied this Tax, and seized upon *Achelaus*, *Herod*'s sons goods, then arose this *Judas* opposing this Tribute; and telling the people, that Tribute was a manifest token of servitude, and that they ought to call none *Lord*, but only him who was *Lord of Lords*, the God of heaven and earth. Whence those that adhered unto him were called *Gaulonitæ*; they were also called *Galileans*. (*e*) It was their blood that *Pilate* mixed with their sacrifices, *Luk.* 13 1. For *Pilate* had not authority over the Nation of the *Galileans*. (*f*) The reason of this mixture is thought to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperour*: whereupon, *Pilate* being incensed with anger, slew them whilst they were (*g*) sacrificing. To this faction belonged those murderers, termed Σικαριοι, mentioned, *Acts* 21. 38.

e *Oecumenius, Act.* 5. 37. *Theophylact. Luc.* 13. 1.

f *Theophylact. in Luc.* 13.

g *Joseph. l.* 7. *de bello Judaic. cap.* 28. *p.* 985.

Concerning the *Herodians*, those that number them among *Hereticks*, make the heresie to consist in two things: First, in that they took *Herod* the Great for the promised *Messias*; because in his Reign, he being a stranger, the *Scepter* was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities annually performed upon his Birth-day. Of *Herod* his Birth-day the *Poet* speaketh,

——— *Cùm*
Herodis venere dies, unctâque fenestrâ
Dispositæ pinguem nebulam vomuere lucernæ,
Portantes violas, rubrumque amplexa catinum,
Cauda natat thynni; tunnet alta fidelia vino.

Pers. Sat. 1. Now

Now whether this latter may be referred to *Herod* the Great, I much doubt; becauſe I find not any Author among the Ancients to ſpeak of *Herod* the Great his Birth-day: It was another *Herod, Tetrarch of Galilee*, otherwiſe called *Antipas*, whoſe Birth-day we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Meſſiah*, though it hath (*h*) many grave Authors avouching it, yet (*i*) others juſtly queſtion the truth thereof; for if the *Herodians* were *Jews* (as moſt think) how then could they imagine, that *Herod*, a ſtranger, could be the *Meſſiah* ſeeing that it was ſo commonly preached by the *Prophets*, and known unto the People, that the *Meſſiah* muſt be a *Jew* born, of the Tribe of *Judah*, and of the houſe of *David*?

h *Epiph. hæreſ.* 20 *& Theophyl.* *Mat.* 22. 16. *& alii plures*

i *Hieron. Mat.* 22. 17.

Others ſay, (*k*) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

k *Theodr. Beza Mat.* 22. 16.

To omit many other conjectures utterly improbable, I incline to Saint *Hierom*, whoſe Opinion is, (*l*) that the *Herodians* were thoſe who ſtood ſtifly for tribute to be paid to *Cæſar*. It concerned *Herod*, who at firſt received his Crown from *Cæſar*, to further *Cæſar*'s tribute, not only in way of thankfulneſs, but alſo in way of policy, to prevent a poſſible depoſing or diſceptring; for it was in *Cæſar*'s power to take away the Crown again when it pleaſed him. Now, in reſpect that *Herod* ſought to kill *Chriſt*, and the *Herodians* with the *Phariſees* took counſel againſt him; unto this our *Saviour* might have reference, ſaying, *Mar.* 8. 15. *Beware of the leaven of the Phariſees; and of the leaven of* Herod: Viz. *Of their contagious Doctrine, and fox-like ſubtleties.*

l *Hieron. Mat.* 22. 17.

THE

THE SECOND BOOK TREATETH OF PLACES.

CHAP. I.

Their Temple.

WHen the *Iſraelites* came out of *Ægypt*, *Moſes* was commanded to build a *Tabernacle* for the place of *Gods* publick worſhip. Afterward, when they were ſettled in the Promiſed Land, then *Solomon* was commanded to build a *Temple*.

Theſe two ſhadowed the difference between the *Jews* *Synagogue*, and the *Chriſtian Church*. The *Tabernacle* was movable, and but for a time: The *Temple* fixed, and permanent: the ſtate of the *Jews* vaniſhing, to continue in their generations; the ſtate of *Chriſtians* durable, to continue unto the worlds end. More principally it ſhadoweth forth the ſtate of the *Church Militant* here on earth, and *triumphant* in heaven: Unto both the *Prophet David* alludeth; *Lord, Who ſhall ſojourn in thy Tabernacle? Who ſhall reſt in thine holy Mountain?* Pſal. 15. 1.

There

There were in the ſame tract of ground three hills, *Sion*, *Moria*, and Mount *Calvary*. On *Sion* was the City and Caſtle of *David*; on *Moria* was the *Temple*, and on Mount *Calvary Chriſt* was crucified. (*a*) but all theſe three were generally called by the name of *Sion*; whence it is, that though the *Temple* were built on *Moria*, yet the Scripture ſpeaketh of it commonly, as if it were upon Mount *Sion*.

a *Genebrard in Chron. lib.* 1. *Anno mundi* 3146.

In the *Temple* there are theſe three things conſiderable: Firſt, the *Sancta Sanctorum*, the *Holy of Holies*; anſwerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*: anſwerable to the *Body* of the *Church*. Thirdly, the *Atrium*, the *Court*, anſwerable to the *Church-yard*.

In the *Holy of Holies* there were the Golden Cenſer, and the *Ark* of the *Teſtament*, *Heb.* 9. 4.

In (*b*) the *Ark* there were three things: Firſt, the *pot of Manna*; ſecondly, *Aaron's rod that budded*: thirdly, *the Tables of the Teſtament*, *Heb.* 9. 4. Thus they were in *Moſes* his time; but afterwards in the days of *Solomon*, only the Tables of the Law were found in the *Ark*, 1 *King.* 8. 9.

b *Sunt qui illud* ὃν ἦ *apud Apoſtolum, Heb.* 9. 4. *referunt ad* τὴν σκηνὴν *ut dicunt in Tabernaculo ſecundo, quod appellent Sancta Sanctorum, fuiſſe urnam manna, & virgam Aaronis, tabulaſq; fœderis videl urnam, & virgam ante Arcum; (ita Moſes Kotſenſis* 210. 1.) *tabulam autem in Arca.*

The cover of this *Ark* was called ἱλαστήριον, the *Propitiatory*, or *Mercy-ſeat*, becauſe it *covered* and hid the Law, that it appeared not before God to plead againſt man. It was a type of *Chriſt*, who likewiſe is termed ἱλαστήριον, our *Propitiation*, *Rom.* 3. 25, & ἱλασμὸς a *Propitiatory*, 1 *John*, 2. 2. At each end of the *Mercy ſeat* ſtood a golden *Cherub*, each *Cherub* ſtretched forth his wings; and from between them, as from an *Oracle*, God gave his anſwer, *Exod.* 25. 22. Hence it is, that the *Lord* is ſaid to ſit between the *Cherubims*, *Pſ.* 99. 1. The poſiture of the *Cherubims* was ſuch, that their faces were each towards the other, but both

both looking down towards the *Mercy ſeat*; they fitly ſhadowed out the people of the *Jews*, and *Chriſtians*, both looking toward each other, but both expecting ſalvation in *Chriſt* only.

In the *Sanctuary*, there was the *Incenſe-altar* in the middle, and the Table, with the twelve Loaves of Shew-bread on it, on the one ſide, and the Candleſtick on the other. The Incenſe-altar was a type of our prayers, *Pſal.*141.2. And that this Altar muſt be once every year ſprinkled with the blood of the Sacrifice by the *High-prieſt*, *Exod.*30.10. It teacheth that our very prayers, except they be purified by the blood of *Chriſt*, they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the Candleſtick a type of the Word of God. In them all, we may ſee the neceſſity of both ordinances required, *Prayer* and *Preaching*, if we would be preſented acceptable unto the *Lord*: The *Candleſtick* was a type of *Preaching*; *Incenſe*, of *Prayer*.

In *Moſes* his *Tabernacle* there was but one *Table*, and one *Candleſtick*: In *Solomon's Temple* there were ten *Tables*, and ten *Candleſticks*; as likewiſe in the *Court* of the *Tabernacle*: there was but one brazen Laver, in the *Court* of the *Temple* there were ten, and another great Veſſel wherein the *Prieſts* waſhed: In the *Tabernacle* there were but *two ſilver Trumpets*; in the *Temple* there were an *hundred and twenty Prieſts ſounding Trumpets*.

The *Courts* of the *Temple* at the firſt were but two *Atrium Sacerdotum*, the *Prieſts Court*; and *Atrium populi*, *the* Peoples *Court*.

In the *Prieſts Court* were the brazen Altar for Sacrifices, and the Laver for the waſhing, both of the *Prieſts* and the *Sacrifices*. The *Laver*, and the *Altar* ſcituated

ſcituated in the ſame Court, ſignified the ſame as the *water* and *blood* iſſued out of *Chriſt's* ſide; namely, the neceſſary concurrence of theſe two Graces in all that ſhall be ſaved, *ſanctification, and juſtification*; *ſanctification* intimated by the *Laver* and *Water*: *juſtification* by the *Altar* and *Blood*.

The Court for the *Prieſts*, and the Court for the *people* (*e*) were ſeparated each from other, by a wall of three cubits high. c *Joſeph. l. 8. c. 13.*

The Court for the *people* was ſometimes called the *outward Court*, ſometimes the *Temple*, ſometimes *Solomon's Porch*, becauſe it was built about with Porches, into which the people retired in rainy weather: It had *Solomon's* name; either to continue his memory, or becauſe the Porches had ſome reſemblance of that Porch which *Solomon* built before the *Temple*, 1. *King.* 6. 3. *Jeſus walked in the Temple, in* Solomon's *Porch*, *John.* 10. 28. *All the people ran unto the Porch which was called* Solomon's, *Acts* 3. 11. That is, this *outward Court*.

In the midſt of the *Peoples Court*, *Solomon* made a brazen Scaffold for the *King*, 2 *Chron.* 6. 13.

This *Court for the People* went round about the *Temple*, and though it was one entire Court in the days of *Solomon*, yet afterward it was divided by a low wall, ſo that the men ſtood in the inward part of it, and the Women in the outward. This diviſion is thought to have been made in *Jehoſaphat's* time, of whom we read, that he ſtood in the houſe of the *Lord*, before the *new Court*, 2 *Chron.* 20. 5. that is, before the *Womens Court*.

There was an aſcent of fifteen ſteps or ſtairs between the *womens Court* and the *mens*, (*d*) upon theſe ſteps the *Levites* ſung thoſe fifteen Pſalms imme- d *R. David Kimchi Pſal.* 120.

diately following the one hundreth nineteenth, upon each ſtep on Pſalm, whence thoſe Pſalms are entituled, *Pſalmi Graduales, Songs of degrees.*

In the *Womens Court* ſtood their *Treaſury*, or *Almsbox*, as appeareth by the poor Widows caſting her two Mites into it, *Luk.*21.1 In *Hebrew* it is termed קרבן *Korban*, the *Cheſt of Oblations*; the word ſignifieth barely, an *Oblation*, or *offering*, and accordingly S. *Luk.*21.4. ſaith, they all have of their ſuperfluities caſt *into the offerings*; that is, into the *Korban*, or *Cheſt of offerings.* In Greek it is termed γαζοφυλακεῖον, whence cometh the Latine word, *Gazophylacium*, a *Treaſury.* That ſet up by *Jehoida*, 2 *King.*12.9. ſeemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*, for that ſtood beſide the *Altar* in the *Prieſts Court*; and the *Prieſts*, not the parties that brought the gifts, put it into the *Cheſt.* Sometimes the whole *Court* was termed *Gazophylacium*, a *Treaſury.* Theſe words ſpake *Jeſus* in the *Treaſury*, *John* 8.20. It is worth our noting, that the *Hebrew* word צדקה *Tſedaka*, ſignifying *Alms*, ſignifieth properly *Juſtice*; and thereby is intimated, that the matter of our Alms ſhould be goods juſtly gotten: And to this purpoſe they called their *Alms box* קופה של צדקה *Kupha-Selel Tſedaka*, the *Cheſt of Juſtice*; and upon their *Alms-box* they wrote (*e*) this abreviature מביא, *a gift in ſecret paciſieth anger*, Prov.21.14.

e *Buxtorf. de abbrev in* מביא

In *Herod's Temple* there were (*f*) four *Porches* the meaning is, our *Courts*, one for the *Prieſts*, another for *men*, another for *women*, and a fourth *for ſuch as were unclean by legal pollutions, and ſtrangers.* This outmoſt *Court* for the unclean and ſtrangerss, was ſeparated from the *womans court*, with a ſtone wall

f *Joſepo. l. 2. contra Apion. pag.* 1055.

of

of three Cubits high, which wall was adorned with certain pillars of equal distance, bearing this Inscription: (g) *Let no stranger enter into the holy place.*

The *Temple* at *Jerusalem* was thrice built. First, by *Solomon*: Secondly, by *Zerobable*: Thirdly, by *Herod*. The first was built in seven years, 1 *King*.6.37. The second in forty six years: It was begun in the second year of King *Cyrus*, *Ezra* 3.8. It was finished in the (h) ninth year of *Darius Hystaspis*. The years rise thus.

Cyrus reigned	30	Years.
Cambyses	08	
It was finished in the year of Darius Hystaspis	09	

One year deducted from *Cyrus* his Reign, there remains 46.

Herod's Temple was finished in (i) eight years. It is greatly questioned among *Divines*, of which *Temple* that speech of the *Jews* is to be understood, *John* 2. 20. *Forty and six years was this Temple in building.* Many interpret it of the second *Temple*, saying, that *Herod* did only repair that, not built a new: But these disagree among themselves in the computation; and the Scripture speaketh peremptorily, that the house was finished in the sixth year of the reign of King *Darius*, *Ezra* 6.15. and *Josephus* speaketh of *Herod's building a new Temple, plucking down the old.* (k) It seemeth therefore more probable, that the speech is to be understood of *Herod's Temple*, which, though it were but eight years in building, yet, at that time, when this speech was used, it had stood precisely *forty six years*, (l) for so many years there are precisely between the eighteenth year of *Herod's* Reign, (at which time the *Temple* began to be built) and the year

g Μὴ δεῖ ἀλλόφυλον ἐν τοῖς τοῦ ἁγίου παριέναι. *In locum sanctum transire alienigena non debet Joseph. de bel. Jud. lib. 6. c. 6.*

h *Joseph. Antiq. lib. 11. c. 4.*

i *Joseph. Antiq. lib. 15. cap. ult.*

k *Vide Hospin. de Orig. Templ. c. 3.*

l *Vide supputationem Funccianam. an. 3747.*

year of *Chriſt his baptiſme*, when it is thought that this was ſpoken; all which time the *Temple* was more and more adorned, beautified, and perfected, in which reſpect it may be ſaid to be ſo long building.

The ancient men are ſaid to weep, when they beheld the ſecond, becauſe the glory thereof was far ſhort of *Solomon*'s, *Ez.* 3. 12. It was inferiour to *Solomon*'s *Temple*: Firſt, in reſpect of the building, becauſe it was lower and meaner. (*m*) Secondly, in reſpect of the Veſſels, being now of braſs, which before were of pure gold. Thirdly, in reſpect of five things loſt and wanting in the ſecond *Temple*, all which were in the firſt. Firſt, there was wanting the (*n*) *Ark of God*. Secondly, *Urim and Thummim*: *God* gave no anſwer by theſe two, as in former times. Thirdly, *Fire*, which in the ſecond *Temple* never deſcended from heaven to conſume their burnt-offerings, as it did in the firſt. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed שכינה *Schecina*, the *habitation*, or *dwelling of God*, and hereunto the *Apoſtle* alludeth, *In him dwelleth the fulneſs of the Godhead bodily*, Coloſſ. 2. 9. *Bodily*; that is, not in Clouds and Ceremonies, as between the *Cherubims*, but *eſſentially*. Laſtly, the *Holy Ghoſt*; namely, enabling them for the gift of *Prophecy*; for between *Malachy* and *John the Baptiſt*, there ſtood up no *Prophet*, but only they were inſtructed *per filiam vocis*, which they termed בת קול *Bath Kol*, an *Eccho from heaven*; and this was the reaſon why thoſe Diſciples, *Act.* 19. 2. ſaid, *we have not ſo much as heard whether there be an Holy Ghoſt.*

m *Hoſpinian. ex Talmudiſtis, de Orig. Temp. c. 3.*

n *D. Kimchi in Hag. 1. 8. Eadem ſcribit. Rabbi Solomon ibid.*

Here it may be demanded, How that of the *Prophet Haggai* is true; *The glory of this laſt houſe ſhall be greater then the firſt*, *Hag.* 2. 10. I anſwer, *Herod*'s *Temple* which

was

was built in the place of this, was of ſtatelier building than *Solomon's*, and it was of greater glory, becauſe of *Chriſt* his Preaching in it.

Herod's Temple was afterwards ſo ſet on fire by *Titus* his ſouldiers, (*o*) that it could not be quenched by the induſtry of man: (*p*) at the ſame time the *Temple* at *Delphos*, being in chief requeſt among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever ſince be repaired. The concurrence of which two Miracles evidently ſheweth, that the time was then come, when God would put an end both to *Jewiſh Ceremonies*, and *Heatheniſh Idolatry*; that the Kingdom of his Son might be the better eſtabliſhed.

o *Genebrard. Chro. l. 2. anno Chriſti 69.*

p *Theodoret. l. 3. c. 11. Sozomenus, l. 5. c. 19, 20, 21.*

CHAP. II.

Their Synagogues, Schools, and Houſes of Prayer.

THe word *Synagogue* is from the Greek, συνάγω, to *gather together*; and it is applyed to all things where of there may be a *collection*, as συναγωγὴ γάλακτος. *copia lactis*, συναγωγὴ πολέμου; *collectio eorum quæ ſunt ad bellum neceſſaria*. God ſtandeth in *Synagoga Deorum*, *the Aſſembly of Judges*: But *Synagogues* are commonly taken for houſes dedicated to the worſhip of God, wherein it was lawful to *pray*, *preach*, and *diſpute*, but *not to ſacrifice*. In *Hebrew* it was called, בית הכנסת *Beth Hacneſeth*, the *Houſe of Aſſembly*. The *Temple at Jeruſalem* was as the *Cathedral Church*; the *Synagogues*, as petty *Pariſh Churches* belonging thereunto.

Concerning

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were ſettled in the promiſed Land. The *Temple* being then too far diſtant for thoſe which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* inſtead of the *Temple*. That they were in *David*'s time appeareth; *They have burnt all the Synagogues of God in the land*, Pſal. 74. 8. And, *Moſes* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act.* 15. 21.

a *Sigonius de rep. Heb. l.* 2. *cap.* 8.

In *Jeruſalem* there were (*a*) four hundred eighty *Synagogues*, beſides the *Temple*; partly for *Jews*, partly for *ſtrangers*: one for ſtrangers was called the *Synagogue of the Libertines*, *Act.* 6. 9. Whence it had that name, whether from the *Roman Libertines*, ſuch as had ſerved for their freedom, being oppoſite to the *Ingenui*, thoſe that were free-born; (for many of thoſe *Libertines* became *Proſelites*, and had their (*b*) *Synagogues*) or whether it were from (*c*) *Lubar*, ſignifying an *high place*; (for as their *Temple*, ſo their *Synagogues* and *Schools* were built on *hills* and *high places*) becauſe it is ſaid, *Prov.* 1. 21. *Wiſdome calleth in high places*: I leave to the judgment of the Reader.

b *Philo in legat ad Caium.*

c *Vide Tremel. Acts* 6. 9.

Out of *Jeruſalem*, in others Cities and Provinces, were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat.* 4. 23. *Synagogues* in *Damaſcus*, *Acts* 9. 2. *Synagogues* at *Salamis*, *Acts* 13. 5. *Synagogues* at *Antiochia*, *Acts* 13. 14. Yea, their tradition is, that (*d*) *Whereſoever ten men of* Iſrael *were, there ought to be built a Synagogue.*

d *Maimon. in Tephilla. c.* 11. *Sect.* 1.

Their *Synagogues* had (*e*) many Inſcriptions, *over the gate was written that of the Pſalm.* 118. 20. *This is the gate of the Lord, the righteous ſhall enter into it.* In the walls,

e *Buxtorf. de abbreviatur. pag.* 73, 181, 174.

walls, these and the like sentences; *Remember thy Creator. And enter into the house of the Lord thy God in humility.* And *prayer without attention is like a body without a soul.* And *silence is commendable in time of prayer.*

As the *Courts* of the people before the *Temple* were distinguish'd by a wall into two rooms, the one for men, the other for women: So in the *Synagogues*, the women were separated from the men, (*f*) by a partition of Lattice, or wire-work.

(*f*) *Talmud in tract. Suta. cap. ult. vi. Buxtorf. Synag. c. 9. p. 240.*

In the *Synagogues* the Scribes ordinarily taught, but not only they, for *Christ* himself taught in them, *&c.* He that gave liberty to preach there, was termed ἀρχισυναγώγος. *The Ruler of the Synagogue.* There was also a *Minister* who gave the book unto the *Preacher* and received it again, after the Text had been read. *Christ closed the book, and gave it again to the Minister*, *Luke* 4 20. This is probably him, whom they called שליח צבור *Sheliach Tsibbur*, the *Minister* or *Clerk* of the *Synagogue.*

Their *Schools* were different from the *Synagogues.* *Paul* having disputed for the space of three months in the *Synagogue*, because divers believed not, but spake evil of that way, he departed from them, and separated the Disciples, disputing daily in the *School* of one *Tyrannus*, *Act.* 19. 8, 9, 10.

Their School sometimes is called בית *Beth*, an *house*, simply, as appeareth by that saying; (*g*) *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those 18 matters controversed between the *house* of *Sammai*, and the *house* of *Hillel*, *Elias* himself could not decide; that is, between their two *Schools.* Sometime it is called בית המדרש *Beth hammidrasch* an house of subtle and acute exposition. Here points

(*g*) *Drusius de tribus sect. l. 2. c. 10.*

were,

were more exactly and punctually discussed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for exposition, than the Temple: To this purpose tend those sayings; (*h*) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue*, And that groweth from *Vertue to vertue*, Psa. 84.7. * they interpret a kind of *promotion*, or *degree*, in removing *from their Temple to their School*. In their *Temple*, their Sermons were, as it were, *Ad populum*: In their *Schools*, *Ad Clerum*.

h *Maimon. Tephill. c.* 11. *Sect.* 14.

* *Paraphrast. Chal. in hunc locum.*

As they had *Synagogues*, so likewise *Schools*, in every City and Province, and these were built also upon hills. There is mention of the hill *Moreth*, *Jud.* 7. 1. that is, *the hill of the Teacher*.

The *Masters* when they taught their Scholars, were said to *give*: *Give unto the wise, and he will be wiser*, *Prov.* 9. 9.

The *Scholars* when they learned any thing, were, said to *receive* it: *Hear my son, and receive my words* *Prov.* 4. 10. Hence is that of the Apostle: *This is a true saying, and by all means worthy to be received*, 1 *Tim.* 1. 15. That is, *learned*. The like Phrases of speech are in use among the (*i*) *Latines*.

i *Da si grave non est. Hor. l.* 2. *Satyr.* 8. *Sed tamen iste Deus qui sit, da Tytere nobis. Virg. Bucol. Accipe nunc Danaum insidias---Virg. Æneid. l.* 2.

Whether their *Oratories* or places of prayer called *Proseuchæ* were different places from their *Schools*, or *Synagogues*, I have not yet learned. That some of these were without the City, that proveth nothing, for so might *Synagogues* and *Schools* too. *Epiphanus* treateth of these (*k*) *Oratories*, but there he speaketh not one word to shew the lawfulness of civil businesses to be done in them: could that be proved, a difference would easily be shewn. Some say they were (*l*) *Synagogues*, others (*m*) *Schools*. Of this *house of Prayer*

k *Epiphan. Tom.* 2. *l.* 3. *c.* 80.

l *Beza Act.* 16. 13.

m *Philo. Jud. de vita Mosis, p.* 550.

prayer, mention is made, *Acts* 16.13. in which S *Paul* ſate down and ſpake unto the women: which geſture intimateth rather preaching than praying: true, all geſture was in uſe for prayer; ſtanding, kneeling, ſitting: *Abraham ſtood before the Lord*, Gen. 18.22. that is, *he prayed. The Publican ſtood afar off and prayed*, Luke 18.13. Whence by way of Proverb they ſaid (*n*) *Sine ſtationibus non ſubſiſteret mundus*; Were it not for ſtanding the World could not ſtand. *Stephen kneeled* *Acts* 7.60. *David* ſate before the *Lord*, and ſaid, 2 *Sam.* 7.18. Yet *ſitting*, when the *ſpeech* is to the *people*, not to the *Lord*, implieth *preaching*, not *prayer*. It is probable, that as at the Gate of the *Temple*, ſo at the Gate of theſe *Oratories*, the poorer ſort of people aſſembled to expect alms: Whence ſome uſe the word (*o*) *Proſeucha*, to ſignifie an *Hoſpital*.

n *R. Juda. in lib. Muſar. vide Druſ. prat. Matth. 6. 5.*

o *Quà te quæro Proſeucha? Juven. Sat. 3.*

The (*p*) *Talmudiſts* taxed the peoples negligence in prayer, ſaying they uſed three ſorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A haſty Amen*, when they ſaid *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were aſleep, dividing the word *A-men*. The firſt they termed יתומה *Jethoma*, *pupillum*. The ſecond חטופה *Chetupha*, *Surreptitium*. The third קטועה *Ketugna*, *Sectilé*, *quaſi in duas partes ſectum per oſcitantiam*.

p *Caninius de locis N. Teſtam. cap. 5. p. 38.*

CHAP. III.

Of the Gates of Jeruſalem.

THe gates of the whole circuit of the (*a*) wall about *Jeruſalem* were nine: The *Sheep-gate*, *Neh.* 3.1. This was near the *Temple*, and thorow it were

a *Sheindler pentaglot.*

led the *Sheep* which were to be ſacrificed, being waſhed in the Pool *Bethſaida* near the gate; *The Fiſh-gate*, *Nehem.* 3. 3. before this *Judas* is thought to have hanged himſelf. (*b*) Some think that theſe two Gates, and likewiſe the *Horſe-gate*, *Nehem.* 3. 28. were ſo called, becauſe they were in manner of three ſeveral *Market-places*; and at the one Gate, *Sheep*; at the other, *Fiſh*; and at the third, *Horſes* were ſold. The *Old gate* was ſo called, becauſe it was ſuppoſed to have remained from the time of the *Jebuſites*, and not to have been deſtroyed by the *Aſſyrians*; it was near *Calvary*, and without this Gate *Chriſt* was crucified. Concerning the other Gates little is ſpoken.

b *Stukius con-viv. l. 2. c. 11.*

Touching the Gates of the *Temple*, there were (*c*) two of principal note, both built by *Solomon*, the one for thoſe that were new married, the other for mourners and excommunicate perſons. The mourners were diſtinguiſhed from the excommunicate perſons, by having their Lips covered with a skirt of their garment; none entred that gate with their lip uncovered, but ſuch as were excommunicate. Now the *Iſraelites*, which on the *Sabbath* days, ſate between thoſe Gates, ſaid unto the *new married*: *He, whoſe Name dwelleth in this houſe, glad thee with Children.* Unto the mourner, *He which dwelleth in this houſe, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this houſe, move thy heart to hearken unto the words of thy fellows.*

c *R. Juda in l. Muſar. vid. Druſ. prætorit. Joan* 9. 22.

Among the *Jews*, the gates were places of chiefeſt *ſtrength*, ſo that they being taken or defended, the whole City was taken, or defended: and they were chief places of *Juriſdiction*, for in them *Judges* were wont to ſit, and to decide controverſies. Hence proceeded

proceeded thoſe phraſes: *The gates of Hell ſhall not prevail againſt thee*, &c. And, *Thy ſeed ſhall poſſeſs the gates of his Enemies.*

CHAP. IV.

Of their Groves, and high Places.

THE ancient *Heathens* did not only not build *Temples*, (*a*) but they held it utterly unlawful ſo to do. The reaſon of this might be, becauſe they thought no *Temple* ſpacious enough for the *Sun*, which was their chief God. Hence came that ſaying, (*b*) *Mundus univerſus eſt Templum Solis*; *The whole world is a Temple for the Sun.* Moreover, they thought it unfit to ſtraiten, and confine the ſuppoſed Infiniteneſs of their fancied *Deities* within walls; and therefore when after-times had brought in the uſe of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worſhipped in *Temples* open roofed, which were therefore called ὕπαιθρα: This I take to be reaſon why they made choice of *Hills* and *Mountains*, as the convenienteſt places for their Idolatry. Theſe *conſecrated Hills*, are thoſe *high places* which the *Scripture* ſo often forbids. Afterwards, as the number of their *Gods* encreaſed; ſo the number of their *conſecrated hills* was multiplied, from which their *God* and *Goddeſſes* took their names; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie theſe *holy hills*, the places of their idolatrous worſhip, they beſet them with trees, and hence came the *conſecratien of Groves, and Woods*, from which their Idols many times were

(*a*) *Hoſpin. de Orig. Templ. pag.* 1.

(*b*) *Alex. ab Alex. lib.* 2. *cap.* 22.

named. (*c*) At last some choice and select Trees began to be *consecrated*. (*d*) Those *French Magi*, termed *Dryadæ*, worshipped the *Oak*, in *Greek* termed Δρῦς, and thence had their names. The *Etrurians* worshipped an *Holm tree*; and (*e*) amongst the *Celtæ*, a *tall Oak* was the very Idol or Image of *Jupiter*.

Among the *Israelites*, this Idolatry began under the Judges *Othniel*, and *Ehud*, *Judg.* 3. 7. and at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, 1 *King.* 18. 19. and *Idols* of the *Grove*; that is, *peculiar Idols*, unto whom their *Groves* were *consecrated*, 2 *King.* 21. 7. 2 *Chr.* 15. 16. As Christians in the consecration of their *Churches*, make special choice of some particular Saints, by whose name they call them, as Saint *Peter's Church*, S. *Paul's*, *S. Andrews*, &c. So they consecrated their *Groves* unto peculian *Idols*: whence in prophane Authors we read of *Diana Nemorensis*, *Diana Arduenna*, *Albunea Dea*; all receiving their names from the *Groves* in which they were worshipped: yea, the *Idol* it self is sometimes called by the name of a *Grove*: Josiah *brought out the Grove from the House of the Lord*, 2 *King.* 23. 6. It is probable, that in this Idol was pourtraited the form and similitude of a *Grove*, and thence it was called a *Grove*, as those silver similitudes of *Diana's Temple* made by *Demetrius*, were termed *Temples of Diana*, *Acts* 19. 24.

c *Populus Alcidæ gratissima, vitis Iacchо. Formosæ myrtus Veneri, sua Laurea Phœbo. Virg. Eclog.* 7.

d *Plin. Nat. Hist. l.* 16. *c.* 44.

e *Maximus Tyrius, Serm.* 38. *fol.* 225. *edit. Steph.*

CHAP.

CHAP. V.

The Cities of Refuge.

THese places of *Refuge*, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because God allowed safety only to those, who were guiltless in respect of their intention; but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the Offender to fly; at first, unto the *Altar* for refuge, as is implied by that text of Scripture, *If any man come presumptuously unto his Neighbour, to slay him with guile, thou shalt take him from mine Altar*, *Exod.* 21. 14. Yea, we may conjecture this custome of refuge to have continued in force always, by the practice of *Joab*, 1 *King.* 2. 28. Notwithstanding, lest the Altar might be too far distant from the place where the fact might be committed, it is probable that therefore God ordained certain *Asyla*, or *Cities of Refuge*, which for the same reason are thought to have been (*a*) equally distant one from the other in *Canaan*: The Cities were in number six; *Bezer* of the *Reubenites* Country, *Ramoth* in *Gilead*, of the *Gadites*, and *Golan* in *Bashan*, of the *Manassites*: these three *Moses* separated beyond *Jordan*, *Deut.* 4. 41, 43. The other three, appointed by *Joshua* in the Land of *Canaan*, were *Cadesh* in *Galilee* in Mount *Naphthali*; *Schechem* in *Ephraim*; and *Kiriatharba* (which is *Hebron*) in the Mountain of *Judah*, *Josh.* 20. 7. There other Cities of

(*a*) *Rab. Salom. Iarchi. Deut.* 19. 3.

of like nature; *God* promiſed the *Iſraelites*, upon condition of their obedience, after their Coaſts were inlarged; but it ſeemeth that diſobedience hindred the accompliſhment thereof, for Scripture mentioneth not the fulfilling of it.

Concerning the Cities, the *Hebrews* note from theſe words, *Thou ſhalt prepare the way*, Deut. 19. 3. That the *Senate*, or *Magiſtrates* in *Iſrael*, were bound to prepare the ways to the *Cities of Refuge*, and (*b*) to make them fit, and broad, and to remove out of them all ſtumbling-blocks and obſtacles: and they ſuffered not any Hill or Dale to be in the way, nor water-ſtreams, but they made a Bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not leſs than two and thirty Cubits, and at the partitions of the ways, they ſet up in writing, *Refuge, Refuge*: that the man-ſlayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every year the *Magiſtrates* ſent out meſſengers to prepare the ways.

b *Maimon in Rotſach. cap. 8. ſect. 5.*

Furthermore it was provided, that two or three wiſe men ſhould be imployed, to perſwade the *Avenger of blood*, if haply he did purſue the man-ſlayer on the way, that he ſhould offer no violence, until the Cauſe were heard and examined. The manner of examination was thus; The Conſiſtory or Bench of *Juſtices*, who lived in that quarter where the murder was committed, (*c*) placed; the party being brought back from the *City of Refuge*, in the Court, or Judgment-Hall, and diligently enquired and examined the cauſe, who if he were found guilty of voluntary murder, then was he puniſhed with death, but if otherwiſe the Fact were found caſual, then did they ſafe-

c *Paul. Fag. Num.* 35. 6.

safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the City, but within certain Territories and bounds of the City, being confined to such and such limits, until the death of the *High-Priest*, that was in those days, at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josh.* 20. 6. By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his Wrath, who was the *Avenger of Blood.* (*d*) The *Areopagitæ* had a proceeding against casual mans-laughter, not much unlike, punishing the offender ἀπειανλισμῷ, with a *years banishment*: Why the time of this exilement was limited to the death of the *High-Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the *High-priest's* life, (*e*) because the offence did most directly strike against him, as being amongst men, ἀρχηγὸς, *ac principe sanctitatis*, *The chief God on earth.*

d *Masius in Jos. cap.* 20.

e *Masius ibid.*

THE

THE THIRD BOOK Treateth of DAYS and TIMES.

CHAP. I.

Their Days, Hours, Weeks, and Years.

BEfore we treat of their Feasts, it will be needful, by way of Preface, to understand somewhat concerning the divisions of their *Days, Hours, Weeks,* &c.

Their *Day* was two-fold; *Natural,* containing *day* and *night,* and consisting of 24 hours, or *Artificial,* beginning at *Sun-rising,* and ending at *Sun-set.* Of this is that, *Are there not twelve hours in the day? John* 11.9.

The *Natural-Day* was again two-fold: *Civil, a working day,* which was destined for Civil businesses and works: This began at *Sun-rising,* and held till the next *Sun-rising, Mat.*28.1, or *Sacred,* a Festival or Holy-day, destined for holy exercises: This began at *Sun-set,* and continued till the next *Sun-set.*

Their

Their night was divided into four *quarters*, or *greater houres*, termed four *Watches*, each *Watch* containing three *leſſer houres*. The firſt they called *Caput vigiliarum*, the beginning of the watches, *Lam.* 2. 19. the ſecond was the middle watch, *Judg.* 7. 19. not ſo termed, becauſe there were only three *watches*, as (a) *Druſius* would perſwade, but becauſe it dured till *midnight*. The *third watch* began at *midnight*. and held till three of the clock in the morning. If he come in the *ſecond*, or *third watch*, *Luk.* 12. 38. The *laſt*, called the *morning watch*, *Exod.* 14. 24. began at three of the clock, and ended at ſix in the morning. In the *fourth watch* of the night, *Jeſus* went out unto them, *Mat.* 14. 24. Theſe *Watches* alſo were called by other names, according to that part of the night which cloſed each watch. The *firſt* was termed ὀψὲ, the *even*. The *ſecond*, μεσονύκτιον, *Midnight*. The *third* ἀλεκτοροφωνία, *Cock-crowing*. The *fourth* πρωΐ, the *Dawning*. *Ye know not when the Maſter of the houſe will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning*, *Mark* 13. 35.

a *Druſ. Judic.* 7. 19.

The day was likewiſe divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat.* 20. The *firſt quarter* began at ſix of the clock in the morning, and held till nine. The *ſecond quarter* ended at twelve of the clock. The *third quarter* at three in the after-noon. The *fourth quarter* at ſix of the night. The firſt *quarter* was called the *third hour*, *verſ.* 3. The ſecond *quarter*, the *ſixth hour*, *verſ.* 5. The third *quarter*, the *ninth hour*, *verſ.* 5. The laſt *quarter*, the *eleventh hour*, *verſ.* 6.

Where note, that the three firſt quarters had their names from that hour of the day, which cloſed the quarter (for they began the account of their leſſer hours, from ſix a clock in the morning, and our 6,

7,8,9,10,11,12. 1,2,3,4,5,6. was their 1,2,3,4,5,6,7, 8,9,10,11,12.) only the last was called the *eleventh hour*, by our *Saviour Christ*; whereas among the common people, it either was called, or should have been called, by proportion with the rest, the *twelfth hour*; to intimate unto us, that though *God* in his mercy accept *labours* into his Vineyard *eleven hours* of the day, yet he seldome calleth any at the *twelfth*; for that is rather an hour to discharge Servants, than to admit new.

Some Expositors finding mention of the dawning of the day, in this Parable, *vers.* 1. (*b*) They reckon the 4. *quarters* of the day after this manner. *Hora prima, Hora tertia, Hora sexta, Hora nona.* Where first they err, in taking the *dawning* of the day for the *first hour* of the day; for πρωΐ, the *dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, for what then shall become of the *eleventh hour*, mentioned in the same Parabe?

By this division of the day into these four *quarters* or *greater hours*, the *Evangelists* are reconciled touching our *Saviour's* Passion. He was crucified at the third hour, *Mark* 15. 25. S. *John* intimateth his examination before *Pilate*, to have been *Hora quasi sexta*, *about the sixth hour*, *John* 19. 14. In the first place, understand by his crucifying, not *his hanging on the Cross*, which was not till the *sixth hour*, *Luke* 23. 44. nor his *expiration*, which was not till the *ninth hour*, *Mar.* 15. 34. but his *examination* under *Pilate*, at which time the people cried out, *Crucifie him*, *Crucifie him*; and then the third and sixth hour will easily be reconciled.

(*b*) *Erat autem primus ternarius à prima usq; ad tertiam, & dicebatur prima hora, secundus erat à tertia, usq; ad sextam, & dicebatur hora tertia; tertius erat à sexta usq; ad nonam, & dicebatur sexta; quartus à nona usq; ad ultimam quæ erat duodecima, & dicebatur nona. Refellit hanc opinionem Toletus, receptam licet à multis recentionem (ut ipse ait) quoniam de undecima cujus meminit parabola, altum apud hos silentium. Jure vapulant à te, Tolete, qui excludunt undecimam, constanter tamen asserenda est contra te quadripartita dici divisio, in hoc potissimum illorum erro consistit, quod horam primam faciunt, non inveniunt; horam undecimam inveniunt, excludunt tamen, nihil à mente Evangelistarum magis alienum, quam ut in tribus, verteretur hora prima diei, quæ in illorum scriptis esset quatuor nullis vigiliam. Vid. Tolet. in Joan. cap. 19. Annot. 8.*

conciled, for theſe two hours immediately following one another, what was done on the third hour, might truly be ſaid to be done about the ſixth.

Laſtly, This ſheweth that the hours among the *Jews* were of two ſorts; ſome leſſer, of which the day contained twelve: others *greater*, of which the day contained four, as hath been above ſhewn: the leſſer are termed *hours of the day*, *Are there not twelve hours in the day?* *John* 11. 9. The greater, ſome term *hours of the Temple*, or *hours of prayer*. *Peter* and *John* went up into the *Temple*, at the *ninth hour of prayer*, *Acts* 3. 1. But in truth there are but three hours of prayer, the *third*, the *ſixth*, and the *ninth*. (*a*) The *third* inſtituted by *Abraham*, the *ſixth* by *Iſaac*, and the *ninth* by *Jacob*. The *third hour* the Holy Ghoſt deſcended upon the *Apoſtles*, *Acts* 2. 15. About the *ſixth*, Peter went up to the houſe-top to pray, *Acts* 10. 9. At the *ninth*, Peter and John went into the *Temple Acts* 3. 1.

(*a*) *Druſius in præterit. Act.* 3. 1. *Non fuiſſe ultra tres horas precationes in die apud Judæos, clare teſtatur David Kimchi.*

From theſe greater hours of the day and night, the *Canonical hours* in uſe in the *Roman Church*, had their beginning; each *Canonical* hour containeth three leſſer hours, ſo that in the whole night and day there are eight *Canonical hours*. At ſix of the clock in the evening began the firſt, and that is termed *Hora veſpertina*, or *veſpertinum* ſimply, (*officium* being underſtood) their *Veſpertine*. At nine of the clock at night began the ſecond, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The Canonical hours for their day ſervice were named, *Hora prima*, *tertia*, *ſexta*, *nona*. Their firſt hour began from ſix of the clock in the morning, and held till nine: the third from nine till twelve,

Vide Bellarm. de bonis oper. in partic. l. 1. *c.* 10.

the ſixth from twelve till three, the ninth from three till ſix at night.

The Dial in uſe among the ancient *Jews*, differed from that in uſe among us: theirs were a kind of ſtairs; the time of the day was diſtinguiſhed, *not by lines*, but by *ſteps*, or *degrees*; the ſhade of the Sun every half hour moved forward to a new *degree*. In the Dial of *Ahaz*, the *Sun* went back מעלות *Maghaloth*, *degrees*, or *ſteps*, not *lines*, *Iſai.* 38. 8.

Their weeks were two-fold; the one was *ordinary*, conſiſting of *ſeven daies*, the other *extraordinary* and *Prophetical*, conſiſting of *ſeven years*, *Dan.* 9. 24. The firſt is termed *Hebdomas diaria*, *a week of daies*; the ſecond, *Hebdomas annalis*, *a week of years*.

The *Hebrews* at firſt meaſured their moneths according to the courſe of the *Sun*, whence they are called *Menſes ſolares*; and then every moneth conſiſted of thirty daies. The waters prevailed from the ſeventeenth day of the ſecond moneth, *Gen.* 7. 11. unto the ſeventeenth day of the ſeven moneth, *Gen.* 8. 4. that is, full five moneths. If we will number the daies, they were an hundred and fifty, *Gen.* 7. 24. Whereby it appeareth, that every moneth contained full thirty daies. After the *Iſraelites* departure out of *Ægypt*, then they meaſured their moneths by the courſe of the Moon, they are termed *Menſes Lunares*: they contained either thirty daies, and then they were called *Menſes pleni*, *full Moneths*: or twenty nine daies, and then they were called *Menſes cavi*, *Deficient Moneths*.

The *Sun* exceedeth the *Moon* in her courſe eleven daies, (*c*) hence every third or ſecond year, one month was inſerted. Now becauſe the twelfth month in the *Hebrew Kalender* was called *Adar*, hence when a month was inſerted, the laſt was called *Ve-adar*, the ſecond *Adar*.

(*c*) *Vide Kalendarium Hebraicum Munſteri. p.* 62.

Before

Before their captivity in *Babylon*, they counted their moneths without any name, according to the number. The *First, Second, Third moneth, &c.* After their return from *Babylon*, they called them by these names:

1. *Nisan*; it was also called אביב *Abib*, which signifieth an *ear of corn*, in this moneth Barley began to be *eared*.
2. *Iiar*, it was also called זיו, which signifieth *beauty*: then the Trees began to be *beautified* with Buds and Blossoms.
3. *Sinan.*
4. *Thamuz.*
5. *Ab.*
6. *Elul.*
7. *Tisri*, otherwise called *Ethanim.*
8. *Marcheſuan*, it was also called *Bull.*
9. *Ciſleu.*
10. *Tebeth.*
11. *Shebeth.*
12. *Adar.*
Ve-adar.

They answered to part of

1 { March. April.
2 { April. May.
3 May. June.
4 June. July.
5 July. August.
6 August. September.
7 September. October.
8 October. November.
9 November. December.
10 December. January.
11 January. February.
12 February. March.

Before

Ἐν μὲν τοίνυν τῷ πρὸ τῆς ἐξόδου χρόνῳ τὸν Τισρὶ μῆνα τὸν κατὰ Μακεδόνων λεγόμενον Μαρσουάνην ἦρχε τοῦ ἐνιαυτοῦ· μετὰ δὲ τὴν ἔξοδον Ἐβραίων, ὅτε γε πρὸς τὰς ἑορτὰς ἀναγράφουσιν τὸν ἐνιαύσιον ἅπασι διατεταχότες. Μωυσῆς δὲ τὸν, Νισὰν, ὃς ἐστι ξανθικὸς, μῆνα πρῶτον ἔθετο τοῖς ἑορταῖς ὧδε σφισιν. *Joseph Antiq. l. 1. c. 4. Mendose ponitur* μαρσουάνη *pro* μαρχασουὰν *qui mensis erat olim secundus apud Hebræos, sicut & Dius apud Macedones.*

Before their coming out of *Egypt*, they (*f*) began their year in the month of *Tisri*, and thus they continued it always after, for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, *&c.* After their coming out of *Egypt*, they began their year in the month *Nisan*, and so continued it for the computation of their greater Feasts.

CHAP. II.

Of their Feasts.

BEfore we descend to their particular *Feasts*; First we will see their manner of Feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called (*a*) *Arucoth*, which word signifieth properly, such fare as Travellers and Way-faring men use on their journeys. The word is used, *Jer.* 40. 5. *So the chief Steward gave him victuals, and a reward, and let him go.* Likewise *Pro.* 15. 17. *Better is a dinner of green herbs where love is.* The extraordinary and more liberal kind of entertainement, by way of feasting, was commonly called (*b*) *Mischte*, from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (*c*) *Chag.* From this custom of having a feast at the end of their Sacrifices, the *Christians* of the *Primitive Church* instituted their *Love-feasts* to (*d*) succeed the *Lords Supper*: In both these greater and more solemn *Feasts*,

a *Ab* ארח אורחות *Iter facere, significat viaticum.*

b משתה *Convivium, ἐμπότιον. Dicitur à potando sive bibendo, ut Græcè* συμπόσιον, *ab altera ejus parte.*

c חג, *Festum, celebris solemnitas à radice* חגג, *Festum celebravit.*

d *Chrysostom* 1 Cor. 11. *Hoc autem præcipio.*

Feaſts, there were ſome Ceremonies uſed by them, as *preparatory to the Feaſt*, others in their *giving thanks*, others in *their geſture at Table*.

The *Ceremonies preparatory* were principally theſe three: 1. *Salutation.* 2. *Waſhing the feet of the gueſts.* 3. *Pouring Oyl on them.*

Their *Salutations* were teſtified either *by words*, or ſome *humble geſture of the body*. *By words*, and then theſe were the uſual forms; *The Lord be with you*: or *The Lord bleſs you*, *Ruth.* 2.4. From the laſt of theſe, *bleſſing* is often taken in Scripture for *ſaluting*. If thou *meet* any, (*e*) *bleſs* him not, or if any *bleſs* thee anſwer him not again, ſaith *Eliſha* to *Gehazi*, 2 *King.* 4. 29. The ſenſe is, as our *Engliſh* renders it, *Salute him not*. Sometimes they ſaid, *Peace be unto thee, peace be upon thee, Go in peace*, and ſuch like: *When ye come into an houſe, ſalute the ſame; and if the houſe be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you*, *Matth.* 10.12.13. *By geſture*; their *ſalutations* were ſignified ſometimes by *proſtrating the whole body*; ſometimes by *kiſſing the feet*, *Luke* 7. 38. commonly by an (*f*) *ordinary kiſs*. *Moſes* went out to meet his father-in-law, and did obeyſance, and *kiſſed him*, *Exod.* 18.7. Moreover, *Joſeph kiſſed* all his Brethren, and wept upon them, *Gen.* 45.15. This Saint *Paul* calleth an *holy kiſs*, 1 *Cor.* 16.20. S. *Peter*, a *kiſs of Charity*, 1 *Pet.* 5.14. (*g*) *Tertullian* calleth it *Oſculum pacis*, *A kiſs of peace*. Theſe were *kiſſes* which a *Cato* might give, and a *Veſtal* receive: Of this ſort, the *Jews* had (*h*) three kinds; 1. *a kiſs of ſalutation* which has been ſpecified by ſome of thoſe former inſtances. 2. *a kiſs of valediction*: Wherefore haſt thou not ſuffered me to kiſs my my ſons and my daughters, *Gen.* 31.28. 3. *a kiſs of homage*; the word ſignifieth

e *Tertul. lib. 4. adverſ. Marcion.*

f *Xenophon. de inſtitut. Cyr. lib. 1 pag. 17. lt. lib. 5. pag. 113.*

g *Tertul. de orat cap. 14.*

h *Vide Druſium. ad difficiliora loca, Exod. c. 12.*

1. נשיקות פרקים. *Neſhekoth pharukim, Oſcula propinquorum.*

2. נשיקות פרישות *Niſhekoth pariſhuth, Oſcula ſeparationis.*

3. נשיקות גדולה *Neſhikoth gedola, Oſcula magnitudinis.*

nifieth a *kiss of* State or *dignity*, but was to testifie their *homage*, and acknowledgment of their *Kings* Soveraignty. Then *Samuel* took a Vial of Oyl, and poured it upon *Saul's* head, and *kissed* him, 1 *Sam.*10.1. And unto this they refer that in the second *Psalm*, *Kiss the son, lest he be angry.* These *Salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used alsoin their entertainment, as clearly appeareth by many of those fore-quoted examples.

(i) *Lotio pedum ante discubitum, non solum Judais, sed & gentibus ipsis erat usitata: Locus hic tuus est, hic occumbe, ferte aquam pedibus, Plautus. Pers.*

The second *Ceremony preparatory* was, (*i*) *washing their feet.* And the man brought the men unto *Joseph's* house, and gave them water, and they did *wash their feet*, *Gen.*43.24. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, *John* 13. 5. And *Abigail*, when *David* took her to wife said, Behold, let thine hand-maid be a servant to *wash the feet* of the servants of my *Lord*, 1 *Sam.*25. 41. For this purpose they had certain Vessels in readiness for such imployments: That which our *Saviour* used, we translate a *Basin*, *John* 13.5. He poured out water in a *Basin*. The word νιπτὴρ there used, signifieth in general a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed ποδονιπτῆρ, (*i*) *a Washpot for our feet*: Some may here make the question, whence this water was poured? I see no inconveniency, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (*k*) thought that those Water-pots were

(k) *Stukius. lib. conviv.*

men-

tioned, *John* 2. 6. There were set there *six Water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complemental *washing* of which we treat: Now if we consider the washing of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet, before and after meal, (for our *Saviour* washed his Disciples feet after supper), which second washing, the *Hebrews* say it was in use only at the *Passeover*, there must needs be use of great store of water in their greater Feasts; and therefore no marvel, if many and capacious vessels stood in readiness. Further, we are to note, that as the office was servile and base, so the vessel: which observation giveth light to that, *Psal.* 60. 8. *Moab is my wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet.*

The third *Ceremony preparatory*, was *pouring out of oyl.* A woman in the City brought an Alablaster box of oyntment, and stood at his feet behind him weeping, and began to wash his *feet with tears*, and did wipe them with the *hairs of her head*, and kissed his feet, and *anointed them with the ointment, Luk.* 7. 37, 38. It was also poured *upon the head*, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not anoint, vers.* 46. *Psal.* 23. 5. *Thou anointest mine head with oyl.*

After these *ceremonies of preparation* had been performed, then they proceeded to *give thanks.* The *Master of the house* sitting down together with his Guests, took *a cup full of wine* in his right hand, and therewith began his *consecration*, after this manner;

i בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן

Benedictus sis tu, Domine Deus noster, rex mundi, qui creas fructum vitis.

iii ברכת היין

(*l*) *Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine.* Having said thus, he first lightly tasted of the Wine, and from him it pass'd round the Table. This grace of thanksgiving, they call (*m*) *Bircath haiaiin, the blessing of the cup.* With this *Christ* himself seemeth to have begun his supper; *He took the cup, and gave thanks, and said, Take this and divide it among your selves, for I say unto you, I will not drink of the fruit of the Vine, until the Kingdom of God shall come,* Luk. 22. 17, 18. After *the blessing of the cup, the Master of the house took the bread*, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he *consecrated* it, with these words; *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This *consecration of bread*, they termed, (*n*) *Bircath halechem.* After the *consecration*, he *brake the bread*, (whence the *Master of the house*, or he who performed these blessings in his stead, was termed **Habotseang*, i. *the breaker*:) the bread being broken, he distributed to every one that sate at the table a morsel, which being done, then they began to feed upon the other dishes that were provided. This Rite of blessing both the Cup and the Bread, they observed only in their solemn Festivals; otherwise they consecrated the Bread alone, and not the Cup. In their Feast time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practice was also observed in their *Christian* (*o*) *love feasts.* Of the first sort, was that Parable proposed by our blessed *Saviour* at a Feast, *Luk.* 14. 7. Of the second, was *Sampson's* Riddle, which he proposed unto his Companions,

ii ברכת הלחם

Benedictionem panis. Drusius in N. T. part. altera p. 78.

* הבוצע

o *Non tam cœnam cœnant quam disciplinam Tertul. Apolog. c. 39.*

Judg

Judg. 14. 12. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the *Master* of *the house* himself, or by some guest, if there were any of better note at the table: He taking a cup of Wine in both his hands, began thus: *Let us bless him who hath fed us with his own, and of whose goodness we live:* Then all the guests answered, *Blessed be he of whose meat we have eaten, and of whose goodness we live.* This *grace* they called (*p*) *Bircath Hamazon*. (*q*) And this is thought to be the Cup wherewith Christ after Supper commended the Mystery of his Blood to his Disciples: After this, he which began the Thanksgiving proceedeth, *Blessed be he, and blessed be his name,* &c. annexing a longer prayer, in which he gave thanks: First, for their present food. Secondly, for their deliverance from the *Egyptian* servitude. Thirdly, for the Covenant of Circumcision. Fourthly, for the Law given by the Ministry of *Moses*. Then he prayed, that *God* would have mercy: 1. On his people *Israel*. 2. On his own City *Jerusalem*. 3. On *Sion* the Tabernacle of his Glory. 4. On the *Kingdom* of the House of *David* his Anointed. 5. That he would send *Elias* the Prophet. Lastly, That he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

(*p*) ברכת המזון

(*q*) *Vide P. Fag. in prac. Hebr.*

This prayer being ended, then all the Guests which sate at the Table, with a soft and low voice, said unto themselves in this manner, *Fear the Lord all ye his holy ones, because there is no penury to those that fear him: The young Lyons do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward, he which began the thanksgiving, *blessed the cup* in the same form of words as he used at the first

sitting down, saying; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine*: and therewith he drank a little of the Wine, and so the cup passed round the table. Thus they began and ended their Feast, with the *blessing of a Cup*: this cup they termed כוס הלל *Cos hillel*, *Poculum ὑμνήτων*, *A Cup of thanksgiving*: and *both these cups* are mentioned by Saint *Luke*; and, which is worth our observation, the words of *Consecration* whereby it was instituted, as part of the Blessed Sacrament in the *New Testament*, were added only to the last cup. *This Cup is the New Testament in my blood, which is shed for you.* After all this, they sang (*s*) Hymns and Psalms, which also was practiced by our blessed Saviour, *Mark.* 14. 26. So that howsoever he used not any superstitions, either then practiced, or since added by after *Jews*, (as the drinking of (*t*) four Cups of Wine, (*u*) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, *&c.*) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read * P. *Fagius* his Comment on *Deut.* 8. 10. from whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *Blessed Sacrament* of our Lords Body and Blood, a *Jewish ceremony*; I answer, no: For as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselyte* was admitted into the *Church* of the *Jews* without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus neither was breaking the bread *Sacramental* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it; This

s *Scalig. de emend. Temp. l. 6. p. 273.*

t *Moses Kotsensis. fol. 118. col. 1.*

u *Sebastian. Munster. Mat. 26.*

* *In prac. Heb: per Fagium editas.*

is

is my body. This cup is the *New Testament* in my blood, &c. *Luk.*22.19. The *Jews* could not say, The cup of blessing which we bless, is it not the Communion of the Blood of Christ: 1 *Corinthians* 10.16.

The last thing considerable in their Feasts. is their *gesture.* In the days of our *Saviour* it is (*y*) apparent that the gesture of the *Jews* was such as the *Romans* used. The table being placed in the middest, round about the Table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three peasons, sometimes four seldom or never more. If one lay upon the bed, then he rested the upper part of his body upon his left elbow, the lower part lying at length upon the bed: But if many lay on the bed, then the uppermost did lie at the beds head, laying his feet behind the second's back: In like manner the third or fourth did lye, each resting his head in the others bosom. Thus *John* leaned on *Jesus* his *bosom*, *John* 13 23. This first is an argument of *special love* towards him, whom the *Master of the House* shall take into his own *bosom*; John, *he was the beloved Disciple.* Secondly, an argument of *parity* amongst others, resting in one anothers bosom. *Many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob*, Mat.8.11. And where shall they sit? In *Abrahams bosom*, *Luk.*16.22. that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the *bosom of his Father. John* 1.18. that is, in the *Apostles* phrase, *He thought it no robbery to be equal with his Father.* Their tables were perfectly circular, or round, whence their

(*y*) *Voces quibus usi sunt Evangelistæ, sonant accubitum non sessionem* ἀνακεῖσθαι, *Luc.*22. ἀνακεῖσθαι, *Mat.*26. Κλιθῆναι, *Luc.*14. ἀνακλιθῆναι, *Mat.*14.

their manner of sitting was termed (z) *Messibah, a sitting round*; and their phrase of inviting their guests to sit down, was, *sit round*: We will not sit round until he come hither, 1 *Sam.*16.11. Again, Thy children shall be like Olive-plants *round* about thy table, *Psal* 128.3. This custom of lying along upon a *bed*, when they took their meat, was also in use in *Ezekiel's* time; thou satest upon a stately *bed*, and a table prepared before it, *Ezek* 23.41. (*a*) And whether this were the custom of the ancient *Hebrews*, I leave to be discussed by others. But unto this doth also *Amos* allude; They laid themselves down upon cloaths laid to pledge by every Altar, *Amos.*2.8. that is, the (*b*) *garments* taken to pledge they use in stead of *beds*, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implieth this custom of lying at Table, to have been very ancient. The plucking off their shoes seemeth to have been generally received, when they were in *Egypt*; for this cause is it that they had a strict charge in eating the *Passeover*, to have their shooes on their feet, for greater expedition. The reason why they usually pluckt them off; was, for the clean keeping of their Beds on which they lay. Here, seeing the rule of observing the *Passever* requireth, that it should be eaten with their shooes on their feet, which argueth rather *standing* than *lying upon a bed*: It may be demanded, Whether *Christ transgressed* not against the first institution thereof, in the manner of his sitting at the table? *Tremelius* answereth thus; and, in my mind, fully: (*c*) We must know, saith he, that *Exod.*12, it was commanded, after what manner they, ready to depart out of *Egypt*, should eat the *Passeover* at that time; for the necessity

a מסבה *Discubitus, cujus radix est* סבב *circumivit, Ambivit.*

a *Philo Jud. p.* 988.

b *Vetustissimus mos erat, super lanatis pellibus discumbere. Qui poterat pelles addere dives erat. Ovid.*

c *Tremel. in Matt.*26.20.

neceſſity of that time ſo required, namely an haſty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paſchal* ſhould be renewed every year, thoſe words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joynt conſent, that the Commandment of *ſprinkling the door-poſts with blood*, of *having on their ſhooes*, of *girding their loyns*, of *taking ſtaves in their hands*, and *eating the Lamb in haſt*; did not extend it ſelf to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*: Yea, it was an ancient tradition amongſt them, that when they did in after-times eat the *Paſſeover*, they would ſit down, or lean upon a bed, as our *Saviour* and his Diſciples did, in token of their deliverance obtained.

d *Talmud. tract. de Paſchate, vid. Tremel. loco ſuperius citato.*

The parties that gave entertainment at their *Feaſts* were two; 1.(*e*) The *Maſter of the houſe*. 2. The *Maſter of the Feaſt*; they differed thus: The *Maſter of the houſe was* termed בעל הבית *Baal habeth*, οἰκοδεσπότης, *Pater familias*. The *Maſter of the Feaſt* was termed בעל משתה *Baal miſchte*, ἀρχιτελώνης, *Triclinii præfectus*. The *Maſter of the Feaſt* was the chief ſervant, attending the *Maſter of the houſe* in time of the Feaſt. Others add a (*g*) third ſort, whom they would have be *Præfecti morum*, in Greek they were termed ὀψθαλμοί. Their Office was thought to have been the inſpection of the Gueſts, that none ſhould diſorder themſelves by drinking too much, whence they were called ὀφθαλμοὶ, *the eyes of the Feaſt*. Such kind of Officers were in uſe in *Ahaſueraſh* his Court, *Eſth.* 1.8. and likewiſe among the (*h*) *Athenians*; but whether any ſuch belonged unto the *Jews* is juſtly doubted.

e *Vid. Caſaubon exercit. p. 278.*

g *Gaudentius Brixianus. vid. Caſaubon. ibid.*

h *Athenæus. l. 10.*

The

The ancient *Jews*, they were both Hospital, ready to entertain, and also liberal in their entertainments: Their Hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that Proverbial speech concerning the entertainment of a friend: (*i*) *That the first day he is Oreach, a guest: The second Toreach, a burden: the third Barach, a runnagate.* Their liberality appeared by remembring the poor at their Feasts, by sending them portions. *Send portions* unto them for whom nothing is prepared; *Neh.*8.10. (*k*) This was afterward practiced by Heathens, who in their solemn Feasts did not only entertain their Guests for the present, but did also allow them certain junkets to carry away with them. These they termed ἀποφόρητα: and likewise, unto their friends who were absent they sent portions, which they termed μερίδας. This observation giveth light to that *Canon* in the *Laodicean Councel*, which forbiddeth the *Christians* in their love feasts μέρη αἴρειν, to *send portions*, the reason of which prohibition, I conceive to be three-fold. first, that *Christans* might not symbolize with *Heathen* people. Secondly, that none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note, for conclusion, that as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day; that is, as we count, about Noon. Kill meat and make ready, for the men shall eat with me at *Noon*, *Gen.*

i אורח *Hospes* טורח *Onus* בריח *Profugus. Buxtorf. Synag. cap.* 32. *p.* 493.

k *Moris erat veteribus, in conviviis* μερίδας *mittere absentibus amicis. Theophrastus. c.* περὶ μεμψιμοριάς. *Idem testatur Plut. in Agesilaio* διέπεμπε μερίδας τοῖς φίλοις ἀπὸ τῶν τεθυμένων. *Eundem morem Judæis in usu fuisse testantur sacræ literæ, Nehem.* 8.10. ἀποστείλατε μερίδας.

Gen. 43. 16. Peter *went up upon the houſe to pray about the ſixth hour; then waxed he an hungred, and would have eaten, but whiles they made ſomething ready, he fell into a trance*, Acts 10. 9, 10.

Moreover we may here note the difference between thoſe *three cups* mentioned in Scripture, ποτήριον τῆς εὐλογίας, 1 *Cor.* 10. 19. The *cup of bleſſing*, and this is applied to thoſe ſeveral cups uſed in their ſolemn Feaſts, becauſe of thoſe bleſſings or thankſgivings annexed. Secondly, ποτήριον τῆς παρακλήσεως, *Jer.* 16. 7. The *cup of conſolation*; this was ſo called, becauſe it was ſent by ſpecial friends in time of mourning, as intending by this drinking to put away ſorrow and grief from the mourner. Thirdly, ποτήριον σωτηρίας, *Pſal.* 116. 13. *The cup of ſalvation*: this was uſed commonly after their *Peace offerings*, which were vowed in way of thankfulneſs for benefits obtained. Whence the *Seventy Elders* commonly tranſlate *a Peace-offering*, σωτήριον, *A ſacrifice of ſalvation*, or *ſalvation it ſelf.*

CHAP. III.

Of their Sabbath.

THe word שבת *Sabbath*, from whence our *Engliſh* word *Sabbath* is derived, ſignifieth *Reſt*, and is applied to all *ſolemn Feſtivals*. *They polluted my Sabbaths*, *Ezek.* 20. 21. that is, my *Feaſts*. Sometimes it is applied to the *whole week*, *Jejuno bis in Sabbato*, *I faſt twice in the week*. Sometimes, and that moſt frequently, it is uſed for that *7th* day which God had ſet apart for his own ſervice. This laſt was holy, either by a ſimple holineſs which belonged

to it, as was the ſeventh day; or elſe by a double holineſs occaſioned by ſome ſolemn Feaſt upon the ſame day, and then it was called, *Sabbatum magnum, a great Sabbath*, *John* 19. 36. For on that *Sabbath-day* of which S. *John* ſpeaketh, the *Feaſt of the Paſſeover* happened that year.

The week days are termed by the *Hebrews* חולים *Cholim, prophane days*; by the *Greek* ἐργοὶ, *working days*: but when they ſpeak of them altogether, τὸ μεταξὺ σαββάτων, *the ſpace of time between the two Sabbaths.* (*a*) This was the time upon which the *Gentiles* deſired to hear *Paul*, *Act.* 13. 42. In reſpect of the different degrees of holineſs on days, the *Sabbath-day* is not unfitly compared to a *Queen*, or rather to thoſe whom they termed *Primary wives*; other *Feaſt-days* to *Concubines*, or *half-wives*; *working-days*, to *Hand-maids*.

a *Scalig. de emend. Temp. l. 6. p. 261. Item Beza in hunc locum.*

The *Sabbath* began at (*b*) ſix a clock the night before: this the *Grecians* called παρασκευὴ σαββάτου, the *Hebrews* * *Biath haſchabbath*, the *entrance of the Sabbath.*

b *Scalig. de emend. Temp. l. 6. p. 269.*

* חשבת באת

The *preparation* to the *Sabbath* began at (*c*) three of the clock in the afternoon; the *Hebrews* called this ערב השבת *Gnereb haſchabbeth*, the *Sabbath eve.* By the ancient *Fathers* it was called (*d*) *cœna pura*, the phraſe is borrowed from *Pagans*, whoſe Religion taught them in their Sacrifices to certain of their *Gods* and *Goddeſſes*, to prepare themſelves by a ſtrict kind of holineſs; at which time of their preparation they did partake of a certain Supper, which as it conſiſted of choice meats, ſuch as thoſe *Heathens* deemed more holy than others: ſo it was eaten with the obſervation of *Holy Rites* and *Ceremonies*: Hence they themſelves were ſaid at this time of their preparation to be in *In caſto*, and their preparatory Supper termed, *Cœna pura*. Thus we ſee the reaſon why the

c *Joſeph. Antiq. l. 16. c. 10.*

d *In ritibus Paganorum cœna pura appellabatur; cœna illis apponi ſolita, qui in caſto erant, quod Græci dicunt ἀγνεύειν vel περικαθαίρειν. Iſaac. Caſaubon, Exercit. 16. p. 662.*

the *Fathers* called the *Sabbath-eve*, *Cœnam puram*. By the *Evangeliſts* it was called παρασκευὴ, *A preparation*, *Mark* 15.42. For diſtinction ſake, we may call that fore-time of the day προπαρασκευὴ, *A fore-preparation*. For the whole day was a kind of preparation, as will appear by the particulars then forbidden. Firſt, on this day they might go no more than three *Parſa's*; now a *Parſa* contained ſo much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then ſit in Judgment upon life and death, as is ſhewn in the Chapter of Tranſlation of Feaſts. (*f*) Thirdly, all ſorts of Artificers were forbidden to work, only three excepted, *Shoomakers*, *Taylers*, and *Scribes*; the two former for repairing of apparel, the other for fitting themſelves by ſtudy to expound the Law the next day, and theſe were permitted but half the preparation time to work.

f *Caſaubon Exercit.* 16. p. 477. *ex Michlot, Kimchi.*

The beſt and wealthieſt of them, (*g*) even thoſe that had many ſervants, did with their own hands further the *preparation*; ſo that ſometimes the Maſters themſelves would chop herbs, ſweep the houſe, cleave wood, kindle the fire, and ſuch like.

g *Buxtorf. Synagog. Jud. cap.* 10. *ex Talmud.*

In old (*h*) time they proclaimed the *Preparation* with noiſe of Trumpets, or Horns; but now the modern *Jews* proclaim it by the *Sexton*, or ſome under-Officer of the Church, whom they call שליח צבור *Scheliach Tſibbur*, The *Meſſengers of the Congregation*.

h *Buxtorf. Synagog. Judaic. ibid.*

Concerning the ſanctification of the *Sabbath* day it ſelf, in corrupter times ſome things the *Jews* added over and above that which God commanded. In other things they took liberty where *God* granted none. In the firſt they were *ſuperſtitious*, in the ſecond *ſacrilegious*.

They took liberty: There were two thouſand

Cubits between the *Ark* and the *Camp*, when they marched, *Josh.* 3. 4. and in probability the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two; some measuring it according to a lesser, others according to a longer Cubit, which they term a *Geometrical Cubit*: But all agree in this, that these two thousand cubits were a *Sabbath* days journey, though none, as I know, have observed the reason why it was so called, which I take to be this: On the *Sabbath* day they were all to repair to the place of *God*'s publick worship, which was two thousand cubits distant from those who camped nearest: Hence follow four Propositions. First, That two thousand Cubits any where, by proportion, might be called a *Sabbath daies journey*. Secondly, That to those who dwelt in the Camps more remote from the *Ark*, a *Sabbath daies journey* was more than two thousand Cubits. Thirdly, That it is now lawful on the *Sabbath day*, to joyn with the Congregation in the place of *God*'s publick worship, though remote. Fourthly, That it was unlawful for the *Jews* hereupon to take liberty to walk idlely whither they would, if it were not more than two thousand Cubits, pretending it to be but a *Sabbath daies journey*.

They added unto that which God commanded. 1. God said, *Remember to keep holy a seventh day*: in which words, *God* sanctified one day to be *Sabbathum*, (*i*) they added *Sabbatulum*; so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: some began the *Sabbath* sooner than others; this was done by the *Jews* dwelling at *Tiberias*, because they dwelling in a Valley, the Sun appeared not to them so

(*i*) *Hospinian. de Orig. fest. c.* 3.

soon

ſoon as it did to others. Some again continued the *Sabbath* longer than others: this was done by thoſe dwelling at *Tſepphore*, a City placed upon the top of a Mountain, ſo that the Sun ſhined longer to them, than it did to others. Thus both of theſe did *Addere de profano ad ſacrum*; add ſomewhat of the working day, immediately going before, or immediately following after, none diminiſhed of the *Sabbath*. (*k*) Hence *R. Joſe wiſhed that his portion might be with thoſe that began the Sabbath, with thoſe of* Tiberias, *and ended with thoſe of* Tſepphore.

k *Buxtorf. Comment. Maſoret. cap. 4. ex Muſar.*

2. God ſaid, *To morrow is the reſt of the holy Sabbath unto the Lord, bake that ye will bake, and ſeeth that ye will ſeeth, Exod.* 16. 23. This Command was proper to the time of (*l*) *Manna*: the reaſon is there alledged, why they ſhould prepare that day for the morrow, becauſe upon the *Sabbath* day they ſhould not find it in the field. The *Jews* extend this Command to all Ages, and therefore they dreſſed no meat this day: this haply was the reaſon, that the *Heathen* people thought they (*m*) faſted on the *Sabbath*, though I deny not but this error might be occaſioned in part from that phraſe, *Jejuno bis in Sabbato.*

l *Jun. & Tremel. in Exod.* 16.

m *Sueton. Auguſt. c.* 76. *de jejun. Sabbat. Vid. Martial. l.* 4. *Epig.* 4.

3. God ſaid, *Ye ſhall kindle no fire throughout your habitations on the Sabbath day, Exod.* 35. 3. This commandment was only concerning fire for the furtherance of the work of the *Tabernacle*, (*n*) for therefore is the *Sabbath* mentioned in that *Chapter*, to ſhew, that the work of the *Tabernacle* ought to give place to the *Sabbath*. The *Jews* hence gather, that it is unlawful to kindle any fire at all on this day.

n *Vatablus in hunc locum. Item Trem. & Junius.*

4. God ſaid, *In it thou ſhalt do no manner of work.* This the *Jews* underſtood without any manner of exception. (*o*) Hence they held it unlawful, to *roaſt an*

o *Hoſpinian. de Orig. feſt. c. de Sabbato.*

apple, to tuck an herb, to clime a tree, to kill or catch a flea. Hence they thought it unlawful to defend themselves, being assaulted by their enemies on the *Sabbath* day: By this means, twice they became a prey unto the enemy. (*p*) First, unto *Antiochus*; whereupon *Mattathias* made a Decree, that it should be lawful upon the *Sabbath* to resist their enemies; which Decree again they understanding strictly, as if it did only give leave to resist, (*q*) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, settling of Engines, underminings, *&c.* they became a prey, the second time, to *Pompey.* For the right understanding therefore of this Command, we are to know, that three sorts of servile works were allowed.

b *Joseph. l.* 12. *cap.* 8.

c *Joseph. l.* 14. *c.* 8.

1. *Works of Charity: God*, that allowed them to lead their Ox and Ass to water on the *Sabbath*, *Luke* 13. 5. to make their lives more comfortable, much more allowed man liberty to dress convenient food for himself and his Family, that they might the more comfortably perform holy duties. *Christ* healed on the *Sabbath*; therefore, visiting the sick, and the use of the *Physitian*, was both then and now lawful.

2. *Works directly tending to Gods worship:* not only killing of sacrifices, and circumcising of children on that day was allowed; but the *Priests* might lawfully blow their Trumpets and Horns on the *Sabbath* day, for the assembling of the people, *Numb.* 10. 2. And the people might warrantably go from their houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day; to take journeys, to joyn with the publick Congregation, or to Preach the Word. Of these we may say, though.

though they are in their own natures bodily labours yet the *Temple* which was ſanctified did change the nature of them, and make them holy, *Mat.* 23.17. Or as the *Jews* ſay concerning the overthrow of *Jericho*, which according to their writings fell on the *Sabbath-day*: (r) *He which commanded the Sabbath to be ſanctified, commanded it alſo to be prophaned.*

מי שצוה על השבת צוה לחלל שברי

r R. D. Kimchi in Joſh. 6.

3. *Works of abſolute neceſſity*, as the defending ones ſelf againſt his enemy, and others of like nature: concerning which the *Jews* have a ſaying, (s) *Peril of life drives away the Sabbath*: And the *Chriſtians* with a little change of a more common Proverb, ſay, *Neceſſitas non habet ferias*; *Neceſſity hath no Holy-days.*

s מסבנות נפש דוחה שבת.

CHAP. IV.

Of their Paſſeover, and their Feaſts of Unleavened Bread.

SOme of the *Fathers* have derived the word (a) *Paſcha*, from a Greek Verb, ſignifying to ſuffer, becauſe the *ſufferings* and *Paſſion* of our *Saviour*, are celebrated about that time. (b) This Opinion *Auguſtine* juſtly confuteth, for the word is originally an *Hebrew* word, ſignifying to *paſs by*, *to leap*, or *paſs over*. The *Etymology* is *God's* own. It is the ſacrifice of the *Lord's Paſſeover*, which *paſſed over*, &c. *Exod* 12.27.

a *Tertul. adverſ. Judaic. c.* 10. *It. Ambroſ. lib. de Myſter. Paſch. cap.* 1. b *Aug in titul. Pſal.* 68. c *E Theologis non pauci, omnia quæ ad* 14. *noſtem pertinent* 15. *attribuunt; quem errorem hauſerunt ex turbidis Rabbinorum lacunis, qui hodie eundem errorem errant, teſte Scaliger de emend. Temp. l.* 6. *p.* 270.

The word *Paſſeover* in Scripture hath three acceptions. Firſt, it is taken for that yearly ſolemnity which was celebrated upon the (c) fourteenth day of *Niſan*, otherwiſe called *Abib*; you may call it the *Paſſeover of the Lamb*, becauſe on that day toward the

the evening, the *Iſraelites* were commanded according to their families to roaſt a *Lamb*, and eat it in their private houſes. Secondly, it ſignifieth that yearly Feſtivity which was celebrated on the fifteenth of *Niſan*: it may be called the *Paſſeover of ſheep and Bullocks*, *Deut.* 16. 2. Otherwiſe we may call it the *Feaſt of the Paſſeover*; as the fourteenth of *Niſan* was called ſimply the *Paſſeover*. In the fourteenth day of the firſt month, is the *Paſſover of the Lord*, and in the fifteenth day of this month is the *Feaſt*, *Num.* 28. 16,17. Toward this Feaſt we are to underſtand that *Joſiah* gave unto the people ſuch a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole ſolemnity, beginning the fourteenth of *Niſan*, and ending the one and twentieth of the ſame month. Now the *Feaſt of unleavened bread drew nigh, which is called the Paſſeover*; *Luk.* 22.1. So that in this acception it contained the *Feaſt of unleavened bread* alſo, notwithſtanding, in proper ſpeaking, the *Feaſt of unleavened bread* was a diſtinct *Feaſt* from the *Paſſeover*.

Firſt, the *Paſſeover* was to be kept on the *fourteenth day of the firſt month, at even*. This was their ſecond Sacrament, in which although they were enjoyned to eat unleavened bread with the Lamb, yet the *Feaſt of the unleavened bread* began not till the morrow following, being the *fifteenth day of the ſame month*, and laſted ſeven days, of which only the firſt and laſt were holy Convocations, wherein they might do no ſervile work, *Levit.* 23.5,6,7,8.

Secondly, the *Paſſeover* in the age following its firſt inſtitution, might not be killed and eaten in any other place, ſave only where the *Lord* did chooſe to place his Name, which afterwards was at *Jeruſalem*: But

but the *feast of unleavenud bread*, the *Hebrews* thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at *Jerusalem:* and (d) *eating of it*, they say, *depended not upon the eating of the Passeover, but it was a commandment by it self.*

d לא תלה אבילת זר בקרבן פסח אלא זו מצוה עצמה

The *Rites* and *Ceremonies* observed by the *Jews* in the eating of this Sacrament, their *Paschal Lamb*, agreed with those general Ceremonies used in their solemn Feasts They *blessed the Cup*, and *blessed the bread*, and divided amongst the guests, and *washed the feet* of those that sate at the Table, as is shewn in the Chapter of *Feasts*. The particulars in which it differed from other feasts, are delivered in those interrogatories, or questions proposed in way of *Catechism*, by some Child, at the time of eating their *Passeover*, or rather in the answer made unto the child by him that blessed the Table. The question was thus: What meaneth this service? The form of the answer was, (e) How different is this night from all other nights, for all other nights we wash but once, in this twice: (thus *Christ* when supper was ended washed his Disciples feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights we eat any sort of herbs, in this night bitter herbs: In all other nights we eat and drink either sitting or lying; but in this we lye along. Then he proceeded to declare, that the *Passeover* was in respect that the *Lord passed over* the houses of their Fathers in *Egypt*. Secondly, he held up the bitter herbs in his hand, and said, these bitter herbs which we eat, are in respect that the *Egyptians* made the lives of our *Fathers bitter in Ægypt*, Thirdly he held up the unleavened bread in his hand, and said, this unleavened bread which we

Maimon. de ferm. nto & Azymo. c. 6, sect. 1.

e *Scalig. de emend. Templ. l. 5. p. 270.*

eat, is in reſpect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them and redeemed them out of the hand of the Enemy. This kind of *Catechiſing* they ſay is commanded, *Exod.* 12.26. They called it הגדה *Haggada* i. *Annunciatio*, the *declaration* or *ſhewing forth* of the *Paſſeover*. Hence the *Apoſtle* borroweth this phraſe; *As often as ye ſhall eat this bread, and drink this cup, ye ſhall declare*, or *ſhew forth the Lord's death*, 1 *Cor.* 11. 26.

Concerning this Lamb they are charged thus: *Upon the tenth of* Abib *every one ſhall take a Lamb for an houſe, a male of the firſt year, without blemiſh, and this he kept until the fourteenth day of the ſame month*, *Exod.* 12. 3. *&c.* The *Lamb*: it was either of *Sheep* or *Goats*. For an *houſe*, the whole body of the *Iſraelites* was divided into twelve *Tribes*, the *Tribes* into *Families*, the *Families* into *Houſes*: if the *Houſe* were too few for the eating of the *Lamb*, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed θεσλία, in the ſame ſenſe S. *Mark* uſeth συμπόσια, and πρασιαὶ, *Mark* the ſixth. All theſe words ſignifie a *ſociety*, or *company of gueſts*, *ſo many as can ſit at the ſame Table*: the latter word properly ſignifieth, *a bed in a Garden*, and thus in the *Goſpel*, the whole multitude ſitting on the graſs, ſeem to be compared unto *Garden*s; and their ſeveral *Societies* or *Companies*, unto ſo many *beds in the Garden*. The number of *Communicants* in this *Paſchal ſociety* (*f*) was never leſs than ten, nor more than twenty. It followeth in the Text, *A male*, to note the maſculine and peerleſs vertue of our *Saviour*, whom it did typically ſhaddow forth. (*g*) *Of the firſt year*; which phraſe they interpret thus, that the Lamb, after it was eight days old and forward, was

f *Joſeph. de bello Jud. l. c. 17.*

g *Hebraice* בן שנת *Filium anni. Sunt qui diſtinguunt inter Filium anni & Filium anni ſui, Filium anni interpretantur, qui annum unum agit, nec minor, nec major; Filium vero anni ſui, qui eſt in anno primo, licet eum nondum abſolverit. Sed Aben Eſra negat abſque Cabala poſſe ſciri quis ſit filius anni ſui, non fieri poteſt, inquit, ut ſit Vau addit vium ſive paragogicum, quale in* חיתי *& ſimilibus.*

was allowable to be offered for the *Paſſeover*, but not before; becauſe it is ſaid, *When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven daies under the Dam, and from the eighth day, and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord*, Levit. 22. 27. And the reaſon of this Law ſome of the *Hebrews* have thought to be, (*h*) becauſe in their Opinion nothing in the world was abſolutely perfect until a *Sabbath* had paſt over it. Moreover if it were an hour elder than a year, it was unlawful, becauſe it is ſaid, *A male of the firſt year, without blemiſh*, as well to admoniſh the *Iſraelites* of their own perſonal integrity, as to ſignifie the abſolute perfection of him who was in truth the *Lamb of God*. And this he kept till the *fourteenth day of the ſame month*. The *Rabbines* (*i*) affirm four cauſes of this: *Firſt*, becauſe otherwiſe through the multitude of buſineſſes, at the time of their departure, they might forget the *Paſchal Lamb*. *Secondly*, that in this four daies ſpace they might have the more certain knowledge of the Lamb's perfection. *Thirdly*, that by beholding the Lamb ſo long before their eyes, they might have the better occaſion, in that ſpace, both to recount with themſelves *God*'s mercy in their deliverance from *Ægypt*, and alſo to inſtruct and *Catechiſe* their children in that point: for which reſpect it was a received Tradition amongſt the *Jews*, that during the ſpace of theſe four daies, the Lamb was tyed to their bed-poſts. *Laſtly*, that in this time of preparation, they might throughly fit and addreſs themſelves for the Oblation.

h *Vid. Munſter ad Levit* 22.

i *Hoſpinian. de Orig. feſt. cap.* 5.

The time when the *Paſchal Lamb* was to be ſlain, was at the *Evening*, *Exod.* 12. 6. Or, as the Original

reads, *between the two evenings.* Here *Divines* move the queſtion, what part of the day ſhould be underſtood by this phraſe. Some diſtinguiſh the *two evenings* thus; That there was (*k*) *Veſpera Solis*, the *evening of the Sun*; namely, when the body of the Sun ſetteth: and *Veſpera luminis*, *the evening of the light*, when the beams and ſhining of the *Sun* is alſo gone from off the earth; The ſpace or interim between theſe *two Evenings*, is thought to be one hour, and the third part of an hour; in which ſpace of time, they ſay, the *Paſchal Lamb* was ſlain, (*l*) Others admit a greater latitude, and diſtinguiſh thus: There is, ſay they, *Veſpera declinationis*, the *Evening of the Sun declining*; and *Veſpera occaſus*, the *Evening of the Sun ſetting*; and their meaning is, that their *Paſſover* was offered in this inter-mediate time, between noon and night. This latter anſwer ſeemeth moſt agreeable to the truth. Firſt, becauſe by this ſpeech we muſt underſtand a latitude of time, wherein might be offered not only the *Paſſeover*, but the *daily Evening Sacrifice* alſo, for even that likewiſe was commanded, *Inter duas Veſperas, between the two evenings*, *Num.* 28.4. Now this might be offered in the former part of the afternoon. (*m*) The manner of their Sacrificing, in regard of this time, we find thus regiſtred, if we count the hours according to our uſual computation: the *daily ſacrifice of the evening Lamb* was uſually *ſlain* between *two* and *three*, it was *offered* between *three* and *four*: upon the *Paſſeover Eve* it was ſlain between *one* and *two*, it was *offered* about half an hour before *three*; but if their *Paſſover Eve* hapened to be the ſame with their *Sabbath Eve*, then the daily *Evening Sacrifice* was *ſlain* between *twelve* and *one*, it was offered half an hour before *two*; and afterward the *Paſſover*. Secondly,

k *Aben. Ezra, Exod.* 12.

l *R. David. in Radic. Hoc etiam colligi poteſt ex Pirk. Abuth. c.* 5.

m *Talmud. tract. de paſchate. c.* 5. *in initio.*

condly, this agreeth with the Oblation of the true *Paſchal Lamb*; for, as the time of his crucifying began in the third hour of the day, with the *daily morning ſacrifice*, *Mark.* 15. 25. ſo it ended at the ninth hour, *Mark.* 15. 34. which was the time of their ordinary *evening ſacrifice*: but upon their *Paſſeover Eve*, it was the time when their *Paſchal Lamb was ſlain.*

Furthermore, the *Lamb was to be eaten with bitter herbs*: the reaſon of this command is, that thereby they might be moved to thankfulneſs towards *God*, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Ex.* 1. 14.

These *bitter herbs* they dipt in a certain ſauce thick like Muſtard, called (*m*) *Charoſeth*, (*n*) which thick ſauce (ſay they) was a memorial of the *day* wherein they wrought in *Egypt*. (*o*) This is thought of ſome to be that wherein *Chriſt* dipt the ſop which he gave to *Judas*. Of this ſauce the *Hebrews* write thus; (*p*) they uſed to dip the *unleavened bread* in that ſauce *Charoſeth*, and to eat; then they dipt the bitter herbs in the *Charoſeth*, and did eat them. (*q*) It was made of the Palm-tree branches, or of dry Figs, or of Raiſins, which they ſtamped and put Vinegar thereto, and ſeaſoned it, and made it like Clay, and brought it unto the Table in the night of the *Paſſeover*.

m חרוסת

n *Moſes Kotſenſis, fol.* 118.

o *Scaling. de emend. temp. l.* 6. *p.* 272.

p *Maim. de fermento. c.* 8. *ſect.* 7.

q *Maimon in* חמץ ומצה *c.* 7. *ſect.* 11.

The other ſeven daies following the fourteenth of *Niſan*, were in ſtrictneſs of ſpeech a diſtinct Feaſt, as is above-ſhewed; namely *the Feaſt of unleavened bread*; becauſe in that ſpace of time, (*r*) no *leavened bread* ought to be found in their houſes, (*s*) their degrees of *preparation to this feaſt* are *four*. 1. *Expurgatio fermenti*, *the cleanſing of* all their *houſhold-ſtuff* and *veſſels*, unto which *leaven* might haply cleave: and this was done two or three daies before the *Paſſover*. 2. *Inquiſitio fermenti*, the *ſearching after leaven* throughout all

r *Hujus moris veſtigia quædam ſunt reperta in Romam. Flamine Biali. A. Gell. n. A. Attic. lib.* 10. *c.* 15.

s *Buxtorf. Synag. Judaic. c.* 12. *p.* 317.

the rooms of their houſes, even to the Mouſe-holes: this they did with a waxen candle, and as *Buxtorfius* noteth, upon the night before the *Paſſeover*: and *Scaliger* delivereth it in other words to the ſame purpoſe, namely, that this ſearch was made, *Ineunte quartadecima, uſque ad quartam horam poſt ortum Solis. At the beginning of the fourteenth day, until the fourth hour after the riſing of the Sun.* Now, the beginning of the fourteenth day was the night going before; for the *Jews*, in the computation of their Holy-daies, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *A burning of the leaven*; and this was done from the fourth of the ſixth hour, about dinner-time; at which time followed the laſt degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the *curſing of the leaven*, in this form: (*t*) *Let all that leaven, or whatſoever leavened things is in my power, whether it were ſeen of me, or not ſeen, whether cleanſed by me, or not cleanſed, let all that be ſcattered, deſtroyed, and accounted as the duſt of the earth.*

* *Scalig. de emend. Temp. in prolegom.*

t *Buxtorf. Synag. c. 12. p. 325*

In caſe any did eat unleavened bread thoſe ſeven daies, the penalty was, that ſuch a *ſoul* ſhould be *cut off from Iſrael*, *Exod* 12. 15. Which penalty hath amongſt Expoſitors a (*u*) three-fold interpretation. Some underſtand thereby ſuch a man to be *cut off from his heavenly inheritance*: others, that *God* would *cut off ſuch from the living by an untimely death*: others, that he ſhould *die without children*, leaving no poſterity behind him: To this purpoſe their Proverb is, (*x*) *A man childleſs is lifeleſs.*

u *Vid. P. Fag. in Exod.* 12.

x *Vid. P. Fag. ib.*

Of theſe three, the firſt is moſt probable in this place, though the ſame Text may admit the ſecond interpretation in other places of Scripture, as is declared

clared in the Chapter of Circumciſion. Notwithſtanding here let the judicious Reader determine, whether theſe Words do not imply, beſides the ſecret actions of God touching the ſoul of ſuch a Delinquent, a direction unto the Church how to deal with parties thus offending, by cenſuring them with Excommunication; which kind of cenſure elſewhere the Scripture calleth, *A caſting out of the Synagogue*, *John* 16.2. A ſpeech much like this, *A cutting off from Iſrael.*

Three things may be here demanded. Firſt, who killed the *Paſchal Lamb*? Secondly, where it was killed? Thirdly, where it was eaten? Firſt, it was killed by the *Prieſt*, 2 *Chron.*35.6. Secondly, it was killed after the firſt time in the *Court of the Temple*, the place which *God* had choſen, *Deut.*16.6. (*y*) Thirdly, the owner of the Lamb took it of the *Prieſt*, and did eat it in his own houſe at *Jeruſalem Chriſt with his diſciples kept the Paſſeover in an upper-Chamber at Jeruſalem.*

(*y*) *Maimon in Korban Peſach. c.* 1. *Sect.* 6.

It may further be demanded, whether the Paſſeover conſiſted of two Suppers, one immediately ſucceeding the other? Some affirm it, and their reaſons are theſe: Firſt, ſay they, the *Paſſeover* was eaten *ſtanding*, but *Chriſt* uſed another geſture. This argument of all other is the weakeſt, for *Chriſt* uſed the geſture of lying on his body, as well in the eating of the *Paſſeover*, as at the conſecration of the *Sacrament*, and the *Jews* generally after the firſt inſtitution, in all their *Paſſeovers*, uſed rather this poſture of their body, than the other of ſtanding, in token of reſt and ſecurity, as appeareth in the *Chapter of the Feaſts*. Secondly, they ſay, the *Paſchal Lamb* was wont to be roſted; but in the laſt *Paſſeover* which our *Saviour* celebrated, there was *Jus cui intingebatur panis*, *Broth* into

into which he dipped the bread. This reaſon is as weak as the former, becauſe though there was a command to eat the *Paſchal Lamb roſted*; yet there was no prohibition to joyn their ordinary ſupper with the eating thereof, and that might admit broth: But, as it is ſhewn above, the matter into which the ſop was dipped, was thought to be the ſauce *Charoſeth*. Thirdly, they urge *John* 13.2. That the firſt ſupper was done, when *Chriſt* aroſe and waſhed his Diſciples feet, and after that he gave *Judas* the ſop, which muſt argue a ſecond ſitting down. This foretelling his *Diſciples*, that one of them ſhould betray him, is likewiſe by Saint *Luke* recited after the conſecration of the *Sacrament*. This is the ſtrongeſt argument, and yet not of ſufficient validity, becauſe by a kind of *Prolepſis*, or anticipation of time, it is not unuſual, in the Scripture, to relate that firſt, which according to the truth of the Hiſtory, ſhould be laſt. Thus *Joh.* 11. mention is made of *Mary* which anointed the *Lord*, yet her anointing of him followeth in the next *Chapter*. And this ſame hiſtory of betraying *Chriſt*, Saint *Matthew* and Saint *Mark* recited before the conſecration of the *Sacrament*; whence the *Jews* have a Proverb, (z) *Non eſſe prius aut poſterius in ſcriptura*; That *firſt*, and *laſt*, muſt not be ſtrictly urged in Scripture. Together with theſe anſwers, conſider how improbable it is, that ten perſons (for ſometimes they were ſo few) ſhould eat a ſecond ſupper, after they had eaten *A Lamb of the firſt year*, which might be a year old. It is evident alſo by that of *Barabbas*, that it was a received cuſtom on the *Paſſeover*, to let looſe and enlarge one Priſoner or other. Concerning the reaſon hereof, the conjecture is three-fold. Some think this cuſtome to have been uſed in memory of *Jonathan* the Son of *Saul*, when the people reſcued the

(z) אין מוקדם ומאוחר בתורה *Salom. Iarchi. in Gen. 6. 3.*

the reaſon hereof was, that the Feaſt might be celebrated with the greater joy and gladneſs. Others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage.*

Again, here is to be obſerved, that the *Jews* ſpeaking of their *Paſſeover*, did ſometimes ſpeak according to their *civil computation*, wherein they meaſured their days from *Sun-riſing* to *Sun-riſing*: Sometimes according to their *ſacred computation*, which was from *Sun-ſet* to *Sun-ſet.* This ſerveth for the reconciliation of that, *Numb.* 12. 18. which ſeemeth to make the fourteenth day of the month, the firſt day of unleavened bread. (*a*) And *Joſephus* telleth us that they numbred *eight days* for that Feaſt. In like manner the Diſciples are ſaid to come unto *Chriſt* the *firſt day of unleavened bread*, ſaying unto him, *Where wilt thou that we prepare for thee to eat the Paſſover? Mat.* 26. 17. as if the *firſt day of unleavened bread*, were before the *Paſſeover.* All theſe are true according to the computation of their *civil days*, though according to the computation of their *Holy-days*, the *Feaſt of unleavened bread* began the fifteenth day, and continued ſeven days only, and the *Paſſeover* was before the *feaſt of unleavened bread.*

(*a*) *Joſeph. Antiq. l.* 2. *c.* 5. *p.* 65.

In the laſt place, we muſt know, that there was permited a *ſecond* Paſſeover to thoſe who could not be partakers of the *firſt*, by reaſon either of their uncleanneſs by a dead body, or of their far diſtance from the place where it was to be offered. This was to be obſerved in the ſecond month, the fourteenth day thereof, according to all the Ordinances of the firſt *Paſſeover*, *Numb.* 9. Touching that permiſſion of a *ſecond* Paſſeover, to thoſe that were in a journey *far off*: The *Hebrew* of this word *far off*, hath extraor-

dinary pricks over it, for ſpecial conſideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in treſpaſſes and ſins, and *far off*, *Epheſ.* 2. 13. ſhould be made *nigh* by the blood of *Chriſt*, and ſo partakers of him the *ſecond* Paſſeover. Of this legal Ordinance the *Hebrews* ſay, (*b*) What is this journey *far off*? fifteen miles without the walls of *Jeruſalem*, who ſo is diſtant from *Jeruſalem*, on the fourteenth day of the firſt month, fifteen miles or more, when the Sun riſeth, lo, this is a journey *far off*; if leſs than this, it is not a journey *far off*, for he may come to *Jeruſalem* by after midday: though he go on foot, eaſily. The Agreement between the *Paſchal Lamb* and *Chriſt* ſtandeth thus.

b *Maimon. in Korban. Peſach c.* 5. *ſect.* 8, 9.

Chriſt is our Paſſeover, 1 *Cor.* 5.

The Paſchal Lamb was,	Chriſt was,
1 One of the flock.	1 *Perfect man*, John 1.
2 Without blemiſh.	2 *Without ſin.*
3 To be ſacrificed and roaſted.	3 *Suffered and died.*
4 His Bones being not broken.	4 *They brake not his legs*, John 19.33.
5 About the Evening.	5 *In the end of the World*, Heb. 9.26.
6 Their door-poſts were to be ſprinkled with the blood.	6 *The Blood of Chriſt purgeth our conſciences.*
7 That the puniſhing Angel might paſs over them.	7 *That ſin and death might not prevail againſt us.*
8 It was eaten in their ſeveral families.	8 *He is applied by Faith.*
9 The whole Lamb.	9 *According to all the Articles of the Creed.*

10 With-

10. Without Leven.	10. *Without Hypocriſie*, 1 Cor. 5.
11. With bitter herbs.	11. *With patience under the Croſs.*
12. In haſte, and in the manner of Travellers.	12. *With an earneſt and longing expectation of life eternal.*
13. Only by the Circumciſed.	13. *Only by the faithful*, 1 Cor. 11.

CHAP. V.

Of their Penticoſt.

THis Feaſt was called πεντηκοστὴ, *the Penticoſt*; which word ſignifieth the *fiftieth day*, becauſe it was obſerved upon the *fiftieth day after the ſecond of the Paſſeover*, which was the *ſixteeenth of Niſan*. Here in the firſt place we muſt note, that the fourteenth of *Nijan* was τὸ πάσχα, the *Paſſeover*, the *ſiſteenth* ἐορτὴ τῶν ἀζύμων, the *feaſt of the Paſſeover*: or πρώτη τῶν ἀζύμων, the (*a*) *firſt of the Paſſeover*: the ſixteenth was δευτέρα τῶν πάσχα, the *ſecond of the Paſſeover*, or the *morrow after the Paſſeover*, *Levit.* 23. 11. which is all one, as if it had been ſaid, the *morrow after the feaſt of the Paſſeover*, for in thoſe feaſts which conſiſted of many days, the *firſt* and the *laſt* were termed *Sabbaths*. Now theſe fifty days were in truth the appointed time of their Harveſt, their Harveſt being bounded, as it were, with two remarkable days, the one being the *beginning*, the other the *end thereof*: the *beginning* was δευτέρα τῶν πάσχα, the *ſecond of the Paſſeover*; the *end* was πεντηκοστὴ, the *fiftieth day after*, called the *Pentecoſt*. Upon

a *Seniores appellabant hunc diem*, πρώτην τῶν σαββάτων *Lev.* 23. 11.

the ἀνάπλους, then they offered a (*b*) *sheaf of the first fruits of their harvest*, *Levit.*23.10. Upon the *Pentecost*, then they offered two *wave-loaves*, *Levit.*23.17. the *sheaf* being an Oblation offered in the name of the whole Congregation, whereby all the after fruits throughout the Land were sanctified, (*c*) it being from thence afterward lawful, and not before, to reap the Corn, the *two loaves* being not only an *Eucharistical Oblation*, but also a token of the Harvest finished and ended. In the second place we are to know, that they did count these fifty days by numbring the *Weeks* from the ἀνάπλους, whence it was called a *Feast of weeks*. The manner how they counted the *Weeks*, was according to the number of the *Sabbaths* following the ἀνάπλους. Thus the first *Sabbath* following, they called δευτεόπρωτον, σάββατον, : The second, δεύτερο-δεύτερον: the third, δευτεότειτον, *&c.* So that (*d*) all the *Weeks* and *Sabbaths* during the time of the *Pentecost*; as the *first*, *second*, *third*, and *fourth*, *&c.* took their denomination from the ἀνάπλους; which observation giveth light to that of S. *Luk.* 16. 1. where there is mention of a *Sabbath* termed δευτεόπρωτον, that is, the *second first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the δευτέρα. Seeing that these *fifty days* did measure out the time of their Harvest, it will not be amiss to observe the difference betwixt their Harvest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Egyptians* begin their Harvest about the (*e*) first of *April*, and it was quite finished in *May*.

b *Scalig. de emend. temp. l.* 6.

c καὶ τότε λοιπὸν δημοσίᾳ ξέσι πᾶσι καὶ ἰδίᾳ θερίζειν, *Joseph. Antiq. l.* 3. *c.* 10.

d *Scalig. lib.* 6. *de emend. temp. p.* 260.

e *Plin. l.* 18. *cap.* 18. *Illud ipsud confirmat Leo Afer testis* ἀνάπλους. *Descript. Afr. lib.* 8. *c.* 4.

CHAP

CHAP. VI.

The Feast of Tabernacles.

THe (*a*) *Greek* word used to express this Festivity, properly signifieth the *making of Tabernacles*: the (*b*) *Hebrew* word, a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven daies, (from the fifteenth of *Tisri*, until the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of Boughs, in manner of Arbors or Bowers; yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy Convocations*.

e *Jansen. Concord. cap.* 73. *Item Tollet. in Joan.* 7. σκηνοπεγία; *non* σκηνοφαγία.

b חג הסבית *Chag. hasuccoth*

Concerning these Booths, the *Jews* write thus: (*d*) They ought to be made in the open Air, not within doors, nor under the shelter of a Tree; they ought not to be covered with cloaths, nor to be made too close with the thickness of the Boughs, but with such holes that the Sun and the Stars might be seen thorow them, and the rain likewise descended thorow them. In these they ought to dwell those seven days, as in their houses; they ought to furnish them with houshold-stuff to lie under them, and sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, until the rain was over-past. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah*'s time they made their Booths, some upon the roof of their houses (for their houses were made flat above) *Deut.* 22. 8. Some in their

d *Munster Levit.* 13.

Courts, some in their streets, *Nehem.* 8. 15.

Plutarch making mention of this Festivity, saith, that (*e*) these *Booths* were made principally of Ivy boughs: but the Scripture reckoneth up *four distinct kinds*, *Levit.* 23. 40. which are thought to be, 1. *The Cittern-tree.* 2. *The Palm-tree.* 3. *The Myrtle-tree.* 4. *The Willow of the Brook.* (*f*) The *Rabbins* teach, that every man brought every morning his burden of the boughs of these four Trees, otherwise he fasted that day. And this burden thy termed (*g*) *Hosanna*: in allusion unto this the people cutting down branches from the Trees, and strewing them in the way when our *Saviour* did ride into *Jerusalem*, cried, saying, *Hosanna* to the *Son of David*, *Mat.* 21. 9. *Plutarch*, scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain Javelings in their hands, wrapped about with Ivy, called θυρσοὶ, and in this respect he termeth this feast of the *Jewes* θυρσοφορίαν *A bearing about of these Thyrsi.* That feast which the *Athenians* term Ἐιρεσιωνη, was not much unlike.

e *Plutarch. Sympos.* 4. *Problem.* 5.

f *P. Fag. Levit.* 23.

g *Elias Thisbit.*

Moreover, on the next day after this feast, they compassed the Altar (*h*) *seven times* with Palm-boughs in their hands, in the remembrance of the overthrow of *Jericho*: for which reason, or else because that Palm-branches were the chief in the bundle, it was called *Dies Palmarum*, *Palm-Feast.*

h *Hospinian. de Orig. fest. cap.* 7. *It. Munst. in Calendar. p.* 150.

Concerning the reason of this Feast; some are of opinion, that it was instituted in memory of that protection which the Lord vouchsafed the *Israelites* by the Cloud, when they travelled thorow the Wilderness, under the shadow of which they travelled, as under a *safe Booth* or *Tent*. *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the *Hebrew*

Hebrew readeth; *That your posterity may know, that I have made the Children of Israel to dwell in booths*, Lev. 23. 43. The *Chaldee* rendreth it, *that your posterity may know that I have made the Children of Israel to dwell (i) in the shadow of Clouds.* (k) Others think it was instituted as a solemn thanksgiving unto *God* for their Vintage, which was gathered in at that time of the year; thence it is that they conceive those Psalms of *David*, which are entituled על חתית *pro torcularibus*, to have been composed for this feast. Others speak more probably, who assign the cause to be in memory of their Fore-fathers *dwelling in Tents and Tabernacles*; the next is clear, *Levit.* 23. 43.

i במעלות עננים

k *Theophylact. Johan.* 7.

The Sacrifices which were offered these seven days, are prescribed, *Numb.* 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference, that upon the first day they offered *thirteen* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (l) The reason of which diminution, the *Jews* deliver to be this: The whole number of Bullocks to be offered at this solemnity was *seventy*, according to the languages of the *Seventy Nations*, (for whom, as they teach, these Sacrifices were performed) signifying thereby, that there should be a diminution of those Nations, until all things were brought under the government of the *Messias*, who was the expectation and hope of the *Gentiles*.

l *Hospinian. de Orig. hujus fest*

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, *Neh.* 8. 18. but yet because this immediately followed the Feast of *Tabernacles*, it hath been always counted the last day of that Feast. And not only the *Boughs*, but the

days

(*m*) *days* of this whole *feast of Tabernacles* were termed *Hosannoth*, from the usual acclamations of the people, while they carried the *Boughs* up and down. And this eighth day was called *Hosanna Rabba*, the *great Hosanna*, or the *great day of the feast*, *Joh* 7.37. (*n*) Upon this day they did read the last Section of the Law; and likewise began the first, lest they might otherwise seem more joyful in ending their Sections, than willing to begin them. (*o*) Upon this day also by the institution of the Prophet *Haggæus* and *Zachary*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloah* to the Temple; where it being delivered unto the *Priests*, it was poured upon the Altar, together with Wine, and all the people sung that of the *Prophet Esay* 12.3. *With joy shall ye draw water out of the Wells of Salvation.* Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, *John* 7.38. *He that believeth in me, out of his belly shall flow Rivers of waters of life.*

m *Talmud. tract. de festo Tabernaculorum, cap.* חלול *Vid. Tremel. John* 7.37. n. *Buxtorf. in abbreviatur. p.*253.

g *Tremel. Joh.* 7.37. *ex Talmud.*

It is worth our noting also, that whereas God commanded the observation of this Feast on the fifteenth of the seventh month *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true Worship of God, appointed the Celebration of a Feast in the eighth month, on the fifteenth day thereof, which is thought to be this very Feast of *Tabernacles*.

p *Hospinian. de Orig. hujus fest. p.*24.

CHAP

CHAP. VII.

Of the Feast of Trumpets, and their New Moons.

FOr the understanding of the time when this Feast was to be observed, we must note, the month *Tisri* was the *seventh month*, according to their *sacred computation*; and therefore it is commanded to be celebrated the first day of the *seventh month*, *Levit.*23.24. But according to their *civil Computation* it was their *first month*, so that this Feast may be termed their *New-years-day*.

The first day of every month had its solemnities. First, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *Sabbath day*, 2 *Kings* 4. 23. Secondly, it was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos* 8.4. Thirdly They had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this Feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bullocks*, *one Ram*, *seven Lambs*, *for burnt offerings*; with their meat and drink-offerings, and a *Goat for a sin offering*, *Num.*28.11, 15. But at this *New Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and over and besides them, *one Bullock*, *one Ram*, *and seven Lambs*, *for burnt-offerings*, and a *Goat for a sin-offering*,

Numb. 29. 1, 6. Secondly, in *other New Moons* they blowed no *Trumpets*: In *this* they blowed (*a*) from the *Sun-rising till night*: Whence we learn what *New Moon* it is that *David* speaketh of. *Psal.* 81. 3. *Blow the Trumpet in the New moon, in the time appointed, at our Feast day.*

a Sheindler. in voce תקע

The reason in general of this blowing, and great *noise of Trumpets*, I take to have been, to make their *New-years day* the more remarkable, because from it all their Deeds and Contracts bore date, and their *Sabbatical years and Jubilees* were counted thence: But why it should be made remarkable by the sound of *Trumpets*, or *Cornets*, there are three conjectures.

b P. Fag. Levit. 23.

First, the (*b*) *Hebrews* think it was done in memory of *Isaac* his deliverance, and that they did therefore sound *Rams horns*, because a *Ram* was sacrificed instead of him. *Secondly*, (*c*) *Basil* is of opinion, that the people were hereby put in mind of that day, wherein they received the law in Mount *Sinai* with *blowing of Trumpets*. *Thirdly*, others think it was to put them in remembrance of the *Resurrection*, which shall be with the *sound of Trumpets*; *He shall send his Angels with a great sound of a Trumpet*, *Mat.* 24. 31.

c Basil in Psal. 80.

d Scalig. de emend. temp. pag. 26. It. p. 105.

There are (*d*) three things considerable in *New Moons*. First, σύνοδος, the *conjunction of the Moon with the Sun*. *Secondly*, ἐξαύγασμος, the *waxing of the Moon*. Thirdly, ἀκμὴ μηνοειδὴς, *the prime of the Moon*. In the first it was *quite dark*; in the second it *did open it self to receive the Sun-beams*: In the last it did appear, *corniculata*, *horned*.

e Hospin. de Orig. fest. c. 4. p. 15. Eadem ratio tenet etiam in illis mensibus qui constant 29. diebus.

Because in all these three degrees of the change, there was a kind of mutual participation both of the *Old and New Moon*: (*e*) Hence the *Jews* observe two days, namely, the *last of every Month*, and the *first*

first day of the next following. Now because the *thirtieth* was the last in their longest months; Hence *Horace* calleth these *last days*, *Tricesima Sabbata*: The *first days* they termed, *Neomenias*, *new Moons*.

For certain reasons the *Jews* used a kind of change, or *translation* of days; which *translation*, though it were of use in other months also, yet the greatest care was had in translating the beginning of their year, or their first day in their month *Tisri*; and he that shall diligently calculate these changes, shall find, that all other translations depended on this first.

Translation of days was (*f*) threefold. *First*, *Lunary*: *Secondly*, *Politick*: *Thirdly*, *Mixt*.

(*f*) Scalig. de emend. temp. l. p. 85.

The reason of *Lunary Translation*, was, that they might not observe the Feast of the *New Moon*, until the old were quite over-past. For the understanding of this Note, these three rules.

First, The *Hebrews* counted their Holy-days from night to night, beginning at six of the Clock, so that from six of the clock the first night, till the next noon were just eighteen hours.

Secondly, Always before the *New Moon*, there is a *conjunction* between the *Sun* and the *Moon*, during this *conjunction* she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the *Old Moon*.

Thirdly, When the conjunction was over-past, before noon tide, namely, in any of those first 18 hours, then the *New Moon* was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was *translated* to the day following, because otherwise they should begin their Holy-day in the time of the old Moon.

Munster. Calend. Heb. p. 46.

And this tranſlation they noted with this abbreviation יח, that is, 18. becauſe of thoſe eighteen hours which occaſioned it.

The reaſon of *Politick Tranſlation*, was, that two *Sabbaths*, or feaſt-days might not immediately follow each other: (*b*) becauſe, ſay they, it was unlawful thoſe two days to dreſs meat, or bury the dead; and it was likewiſe inconvenient to keep meat dreſſed, or the dead unburied two days. Yet here two exceptions muſt be remembred, when the meeting of two Sabbaths could not be avoided.

h *Munſt. Calend. p.* 139.

Firſt, when the *Paſſeover*, or the fifteenth day of *Niſan*, fell on *Saturday*; for then the *Pentecoſt* muſt needs fall on *Sunday*.

Secondly, when the *Paſſeover* fell on *Sunday*; for then their *Paſſeover* immediately followed their *weekly Sabbath*.

i *Hoſpinian. de Orig. feſt. p.* 6.

The firſt (*i*) Author of this *Politick Tranſlation* was a certain chief man amongſt them, named *Eleazer*; three hundred and fifty years before *Chriſt His Nativity*.

The ſeveral ſpecies or kinds of *Politick tranſlation*, were five. The firſt, אדו *Adu*. The ſecond, בדו *Badu*. The third, גהץ *Gahrz*. The fourth, זבו *Zabad*. The fifth, אג *Agu*. For the underſtanding of theſe abbreviatures, we muſt know, that in theſe made words the letters only ſtand for numbers, and are applied to the ſeven days of the week, thus א 1. *Sunday* ב 2. *Munday*. ג 3. *Tueſday*. ד 4. *Wedneſday*. ה 5. *Thurſday*. ו 6. *Friday*. ז 7. *Saturday*: Which was the *Jews Sabbath*.

Their rules touching *Politick tranſlation*, ſtood thus. (*a*) Firſt, that neither their *New-years-day* which was the firſt of the month *Tiſri*; neither their

a *Adu.*

their *Feaſt of Tabernacles*, which was the fifteenth day of the ſame month, ſhould be celebrated on *Adu*, that is on *Sunday*, or *Wedneſday*, or *Friday*. Not on *Sunday*, or *Friday*, becauſe then the *weekly Sabbath* muſt needs concur with it, either going immediately before or following after: not on *Wedneſday*, becauſe then the *Feaſt of expiation*, which is the tenth of that month, would fall on *Friday*, the day going immediately before their *weekly Sabbath*. This inſtance is only concerning the firſt of *Tiſri*, which is called the *Feaſt of Trumpets*: but it holdeth alſo, by way of conſequence, in the *fifteenth day*, which is the *Feaſt of Tabernacles*, becauſe the fifteenth muſt always neceſſarily be the ſame day of the week that the firſt is. Therefore if the firſt be not *Adu*, the fifteenth cannot be *Adu*.

The (*b*) ſecond rule was, that the *Paſſeover* ſhould not be obſerved on *Badu*; that is on *Munday*, *Wedneſday*, or *Friday*. b *Badu.*

The (*c*) third rule is, that *Pentecoſt* was not obſerved on *Gahaz*; that is, on *Tueſday*, *Thurſday*, or *Saturday*. c *Gahaz.*

The (*d*) fourth rule is, that the *Feaſt of Purim*, or *caſting lots*, was not obſerved on *Zabad*, that is, on *Munday*, *Wedneſday*, or *Saturday*. d *Labad.*

The (*e*) fifth rule is, that the *Feaſt of Expiation* was not obſerved on *Agu*; that is, on *Sunday*, *Tueſday*, or *Friday*. e *Agu.*

Mixt tranſlation is, when both the *Lunary* and the *Politick* meet in the changing of days. And the *tranſlation* occaſioned by this mixture or meeting of both theſe two, is twofold. Firſt, *Simple*. And Secondly, *Double*.

Simple tranſlation is, when the Feaſt is tranſlated to

the next day following. For examples ſake, If the *Moon* changed after noon-tide on *Sunday*, here the *Feaſt* muſt be tranſlated, for two reaſons: The firſt is *Lunary*, becauſe the point of the change was after *eighteen hours*; the ſecond, *Politick*, becauſe the rule *Adu* forbids *Sunday* to be kept: Notwithſtanding, in as much as the very next day, namely *Monday*, was obſerved; I term this tranſlation *ſimple*. Of this ſort was that tranſlation which they called *Batu tak phat*.

f *Batu tak phat.* בטו תקפט (*f*) *Batu tak phat*, is a word invented for help of memory; each letter is a numeral, and may be thus reſolved, ב. 2. ט. 9. תקפט 589. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole month was ingrafted) if the point of the change happened upon the ſecond day of the week, that is, *Munday*, not before the fifteenth hour, and the 589 moment, the Feaſt of the *New Moon* was *tranſlated unto Tueſday*. How both the *Lunary* and *Politick* tranſlation work in this change, read *Scaliger*, *de emend. temp. lib.* 2. *pag.* 87.

Double Tranſlation, is, when the *Feaſt* is tranſlated not to the next, but to ſome further day: as if the firſt day of the month *Tiſri* ſhould happen upon *Saturday*; here, if the Moon hath not overpaſt her conjunction before the afternoon, *Lunary tranſlation* removeth this *Feaſt* till *Sunday*, becauſe of יח, that is, the *eighteen hours*: *Politick tranſlation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*: of this ſort is *Gatrad*.

גטרד *Gatrad*, is a made word, each letter is a numeral, and it may be thus reſolved, ג. 3. ט. 9. רד 204. The meaning thereof is thus: In their common year (when a whole month is not inſerted) if the point of the change happen upon the *third day* of the week, that

that is, *Tuesday*, not before the ninth hour, and the 204 moment of an hour, than the *New Moon* shall be translated to *Thursday*,

Note in the last place, (*k*) that 1080 *moments* make an *hour*.

k *Munst. Calend. pag.* 45.

The *Feast of Tabernacles* was observed in the month *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passeover* was observed in the month *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason why the *Passeover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the *after translations* depended upon the *first translation* of the *first new Moon in Tisri*; but that could no be so changed, as to prevent all concurrence of two *Feasts*, and thus to have their *Passeover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of Feasts, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passeover*. The *Greek Church*(*l*) holds, that he kept a *Passeover* by himself with his *Disciples*, on the thirteenth day of the month, when *unleavened bread* was not yet to be used, and thence they do both use and urge a necessity(*m*) of *leavened bread in the Lords Supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a transgressor,

l *Epiph. l. 2. Tom. 1. c. 51. p. 147.*

m *Usum fermentati panis in cœna Dominica Ecclesia Romana olim non damnavit. Casaubon. exercit. 16 p. 465.*

greſſor, not a fulfiller of the Law. (*n*) Others ſay, that becauſe that year their *Paſſeover* fell on *Friday*, hence the feaſt was tranſlated unto *Saturday* by the rule *Bedu*. Their inference is, that *Chriſt* kept the fourteenth day of the month, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods Command, they the *tradition of the Elders*. (*o*) Laſtly, others more probaby hold, that both *Chriſt* and the *Jews* did eat the *Paſſeover* the ſame day and hour; namely, on *Friday* or the fourteenth day of the month, if we count the beginning of *Friday* according to the manner of the *Jews*, from ſix a clock at night on *Thurſday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the *preparation of the Sabbath* began; he was buried; *There laid they Jeſus, becauſe of the Jews preparation, John* 19.24.

n *Munſter. in Mat. cap.* 26.

o *Joſeph. Scalig. de emend. temp. lib.* 6. *p.* 266.

For reconciling the *Evangeliſts* in this point, we muſt note theſe particulars, which are more at large proved in the *Chapter of the Paſſeover*. 1. The *fourteenth* day of the month, on which the *Paſchal Lamb* was eaten, was called the firſt day of *unleavened bread*; the Feaſt of *unleavened bread* drew near, which is called the *Paſſeover*, *Luke* 22.1.

The *fourteenth* day was not holy, but the *fifteenth* was. In the *fourteenth* day of the firſt month is the *Paſſeover* of the *Lord*, and in the *fifteenth* day of his month is the Feaſt, *Numb.*28. 16,17. Some of them thought, becauſe *Judas* had the bag, that *Jeſus* had ſaid unto him, buy thoſe things that we have need of againſt the Feaſt, *John* 13.29.

The *Sheep and Bullocks* offered upon this day, are called the *Paſſeover*, *Deut* 16.2. And of this we are to underſtand S. *John*, *Joh.*18.28. They themſelves went not into the common Hall, leſt they ſhould be defiled,

defiled, but that they might eat the *Passeover*. So that this eating of the *Passeover* is not understood of the *Paschal Lamb*. But some may question, How they should have been defiled by entring into the common Hall? The answer is, that upon (*p*) *Holy-day-Eves*, which they termed *days of preparation*, they held it unlawful for their *Judges to sit on life and death*. Hence it is, that they brought *Jesus* to *Pilate* the *Roman Deputy*. *Secondly*, they withdrew themselves out of the common Hall. *Thirdly*, for this reason they said, *It is not lawful for us to put any man to death*, *Joh.* 18.31. (*q*) that is upon this, or such like day; for tho their high Court of *Sanedrim* were put down at this time, yet all power in cases of Life and death was not taken from them, as is implied in the words following. It was that the word of *Jesus* might be fulfilled, which he spake signifying what death he should die, *ver.* 32. Which text intimateth, that that unlawfulness was urged by the special providence of God, that he might be crucified, being judged by *Pilate*: for if the *Jews* had judged, they used no such kind of death towards Malefactors. Again, *Stephen* was condemned by them to be stoned, *Act.* 7. And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chief Captain *Lysias* with violence took him out of their hands, *Acts* 24. Which argueth, that all power in causes capital was not taken from them: But of this see the *Chapter Of their capital punishments*.

(*p*) אין דנין בנפשות לא ערב שבת ולא ערב יום טוב *Moses ben Maimon. lib. ult. Iud. c. Sanedrin. Sect.* 11.

(*q*) *Aug. tract.* 114. *in Joan. Ita hunc locum exponunt etiam Cyril. lib.* 12. *in Joan. c.* 6. *Chrys. hom.* 12. *in Joan. Beda in c.* 18. *Joan.*

CHAP. VIII.

The Feast of Expiation.

UPon the tenth day of the month *Tisri*, answering to *September* with us, the *Feast of Expiation* was commanded to be celebrated, *Levit.* 23. It was called the *Feast of Expiation*, because the *High-priest* did then confess unto *God* both his own sins, and the sins of the people: And by the performance of certain Rites and Ceremonies expiate them, and make an attonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *People* and the *Priest*, or the *Priest alone*. These which concerned the *People and the Priest*, consisted in the afflicting of their souls by *fasting*. Whence this Feast was also called (a) *Dies Jejunii*, *the Fasting Day*, *Jer.* 36. 6. Which serveth for the understanding of that, *Act.* 27. 9. *Sailing was now dangerous, because the Feast was already past*; that is, the *Feast of Expiation* was now past, and Winter was at hand.

a *Joseph de bel. Jud. pag.* 43.

Those *Ceremonies* which concerned the *Priest alone*, were two. First, then the *High-priest* entred into the *Holiest of Holies*, which was peculiar unto this day: Secondly, he being about to sacrifice for himself and his house, he took unto him a *young Bullock for a sin-offering, and a Ram for a burnt-offering*, putting on his Priestly Robes: After he had washed himself in water; he took of the Congregation *two He goats for a sin-offering, and a Ram for a burnt-offering*. The *two He-goats* he presented before the *Lord* at the door of the *Tabernacle*, casting lots which of them should

should be sacrificed, which let *scape alive*. This last was termed the (b) *Scape Goat*, because the other being slain, this was sent alive into the Wilderness. The Greek Interpreters call this Goat ἀποπομπαῖον, *Malorum depulsorem, A defender from evils*; which name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *scape Goat* carried away the sins of the people into the Wilderness, he likewise carried away all those *evils* which belonged unto those sins. And for the securing the people in this point, the *Lord* commanded the *High Priest* to confess in the name of all the people, and to disburden the sins of the whole Congregation upon the head of the *scape Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this: (c) *O Lord thy People, the House of Israel, they have sinned, they have done wickedly, they have transgressed before thee; I beseech thee now, O Lord, pardon the sins, iniquities, and transgressions, with which the People, the House of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant* Moses: *that in that day he shall make Attonement for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.*

b עזאזל *Gnazazal: ex* עז *Gnaz capra* & אזל *Azalo abiit, R. D. Kimchi, in Radic.*

c *P. Fag. Levit.* 16.

The *modern Jews* now (because there can be no proper Sacrifice, the *Temple* of *Jerusalem* being destroyed) the men they take a *white Cock* on this day, the women an *Hen:* (d) This *Cock* they swing three times about the *Priests* head, saying, *Gallus Gallinaceus hic commutatio erit pro me:* that is, *This Cock shall be a propitiation for me.* After that they kill the *Cock*, acknowledging themselves worthy of Death; and then they cast the intrals upon the top of the house, that some Raven or Crow might carry both them,

d *Buxtorf. Synagog. cap.* 20.

and together with them, their sins into the wilderness. And lest they might seem to be mad without reason, they assign the cause why they make choice of a *Cock*, at this time, to be this: This word (*d*) *Gebher* in the Holy Language signifieth a Man, in their *Talmud* it signifieth a Cock. Now, say they, the Justice of *God* requires, that as *Gebher* sinned, so *Gebher* should make satisfaction. From this *Feast of Expiation* it is probable, that the *Grecians* used an yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned persons were brought forth with Garlands upon their heads, in manner of Sacrifices, these they would tumble from some steep place into the Sea, offering them up to *Neptune*, (*c*) using this form of words, περίψημα ἡμῶν γενοῦ, *Sis pro nobis peripsema*: as if he had said *Be thou a Reconciliation or propitiation for us*. The like kind of Expiation was used among them in time of any Pestilence, or contagious infection; for removal of such diseases, they then sacrificed certain men unto their *Gods*,* such men they termed καθάρματα. These two words are used by the *Apostle*, 1 Cor. 4. 13. and they are translated *filth and off scouring*: we are made as the *filth of the world, and as the off-scouring of all things*. The words signifie properly the *filth or dirt scraped off mens shooes*, or from the *pavement of the ground*: But in (*f*) *Budæus* his opinion, the *Apostle* had allusion unto those kinds of Expiations in use amongst the *Heathens*. As if he had said, we are as despicable and as odious in the sight of the people, as much loaded with the revilings and cursings of the multitude, as those condemned persons, who were offered up by way of publick Expiation.

נברה

c *Suid. in voce* περίψημα.

* Καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λιμοῦ τινὸς ἢ τινὸς ἑτέρας νόσου θυόμενοι τοῖς θεοῖς. *Vetus Scholiast in Aristophan. Plut. pag.* 48.

f *Budæus annot. reliq. in Pandect. De pœnis, p.* 334.

Now

Now, seeing at this Feast principally the *High-Priest* was a *Type of Christ*, it will not be amiss to note the agreement between the *Type* and the *Truth*.

Aaron.	Christ.
1. The *High-Priest* went into the *Holiest of all*, Levit. 16. 3.	1. *Christ* our *High-Priest* went into the *Holy place*, namely, the Heavens, *Heb.* 9. 12.
2. He went once a year, *Exod.* 30. 10.	2. He entred once, *Heb.* 9. 12.
3. He with the blood of Goats and Calves, *Heb.* 9. 12.	3. He by his own blood, *Heb.* 9. 12.
4. He alone, *Heb.* 9.	4. He alone hath troden the Wine-press, *Isaiah* 63. 3.
5. He cloathed with his Priestly Robes, *Levit.* 16. 4.	5. He, ordained and sealed to this Office, by his Father from all Eternity.
6. He took two Goats, *Levit.* 16.	6. He took *two natures*: the *impassibility of his God head* was shadowed by the *Seape-goat*: his *sufferings in his Manhood*, by the *Goat that was sacrificed*, *Theod. Qu.* 12 *in Lev.*
7. The *Goat* did bear the Peoples iniquities.	7. *Christ* was made sin for us, 2 *Cor.* 5. 22.

CHAP. IX.

The Sabbatical year, or Seventh years reſt.

AS every ſeventh day was a *Sabbath day*, ſo every ſeventh year was a *Sabbatical year*, *Levit.* 25. And as the *Sabbath day* ſignified that they themſelves were the *Lords*, and therefore they abſtained from their own work to do the *Lords*: So the *Sabbatical year* was to ſignifie, that both they and their land was the *Lords*.

The obſervation of this Feaſt conſiſted chiefly in two things. Firſt, in the not tilling or manuring of their ground, whence it was called (*a*) *Sabbath Haarets*, the *Sabbath of the Land*, *Levit.* 25. 6. Secondly, in the Creditors diſcharging their Debtors, and releaſing their debts, and thence it was called (*b*) *Schemita laihova*, *The Lords releaſe*, *Deut.* 15. 2.

שבת הארץ a

שמיטה ליהוה b

Seeing they were that year forbid to till their ground, here queſtion might be made; what they ſhould eat then in the time of this intermiſſion?

Anſw. *I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years* *Levit.* 25. 20, 21. ſaith the Lord.

Seeing every ſeventh year, Debts, according to Gods Command were to be remitted ſome might demand whether this might not much endamage their Eſtates if they did lend? or harden their hearts not to lend?

Anſw. It could not endammage their Eſtates, for it is a moſt infallible *Maxime*: *No man is a loſer by ſerving*

ving God. Whence the *Hebrews* themſelves interpret this to be rather *Mandatum probationis, A command of tryal,* ſuch as *Abrahams* offering up of *Iſaac* was, which *God* commanded, not intending that he ſhould be ſacrificed, but that *Abrahams* love might be tryed; rather than *Mandatum obedientiæ, A command of obedience.* To this purpoſe ſpeaketh *Aben Ezra,* interpreting theſe words, *Save when there ſhall be no poor among you, Deut.* 15.4. (*c*) That is, ſaith he, as if the *Lord* had ſaid, *Know that that which I have commanded thee, that thou ſhouldeſt not exact of thy Brother, will be needleſs. If all Iſrael, or the greater part obey the voice of God, then there ſhall be no poor amongſt you, to whom it ſhall be needful for thee to lend; yea, all of you ſhall be able to lend to many Nations.*

(*c*) *Aben Ezra. Deut.* 15.4.

The reaſons why this Feaſt was inſtituted, are thought to be: Firſt, to teach the people to depend upon *Gods* providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himſelf and his Family, *Levit.* 25.6. Yet he was neither to ſow his field, thereby to make his harveſt the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety: but to let all be common, and every mans hand equal in every place. Secondly, they were hereby put in mind of that happy eſtate which *Adam* enjoyed in his innocency, when the Earth brought forth her increaſe without manuring. Laſtly, it ſhaddowed forth that *everlaſting Sabbath* which we expect in the Heavens. (*d*) And ſome conjecture this to be the ground of *Rabbi Elias* his opinion, (*e*) that the *world ſhould continue for ſix thouſand years, but the ſeventh thouſand ſhould be the* great *Sabbatical year.* The ſix thouſand years anſwered the ſix working

(*d*) *Vid. Hoſpin. de Orig. hujus. feſti.*

(*e*) *Talmud. in Sanedrin. c. Helec.*

working days of the Week, the ſeventh anſwered our Sabbath, according to that, A thouſand years are but as one day with the Lord, 2 *Pet.*3.8. *Elias* his words are theſe; *Six thouſand years the world ſhall be, and again it ſhall be deſtroyed:* (f) *Two thouſand ſhall be void, two thouſand under the Law, and two thouſand under the Meſſias.* The ſubſtance of this Propheſie, howſoever we reject it as too curious; yet ſeeing that a *Jew* ſpake it, it may ſerve to prove againſt them: Firſt, that the *Meſſias* is already come: Secondly, that *Moſes* his Law ceaſed at his coming.

ב אלפי תוהו ב אלפי תורה ב אלפי ימות המשיח

Duo millia inanitatis, duo millia dierum Meſſiæ, Talmud. in Sanedrin. c. Halec.

CHAP. X.

Of their Jubilee.

THis is the laſt Feſtival which *God* commanded the *Jews*, it was celebrated every *fiftieth year.* It is commanded, *Lev.*25.8. Thou ſhalt number ſeven *Sabbath* of years unto thee, *&c.* The *Engliſh* word *Jubilee* is derived from the *Hebrew* יובל *Jobel*, ſignifying a *Ram*; it ſignifieth alſo *Rams horn.* Seven *Prieſts* ſhall bear before the *Ark* ſeven *Trumpets of Rams horns*, *Joſh.*6.4. Where the word *Jobelim* is uſed, and is expounded by the *Chaldee Paraphraſt. Rams horns. Marbachius* is of opinion, that this year was called their *Jubilee*, from (c) *Jubal*, the firſt inventer of muſical inſtruments, of whom we read, *Gen.*4.21. *Jubal was the Father of all ſuch as handle the Harp and Organ*: Other Authors deliver other reaſons of the name, but it is moſt probable that this year was termed the year of *Jubilee* from *Jobelim*, the *Rams-horns* then ſounded. There were five main uſes of this Feaſt.

h *Marbach. in Levit.*25.

Firſt

First, for the general releaſe of ſervants. Secondly for the reſtoring of Lands and Tenements unto their firſt Owners, who formerly ſold them. Thirdly, hereby a true diſtinction of their Tribes was preſerved, becauſe Lands returned unto their Owners in their proper Tribe, and Servants to their own *Families.* (*d*) Fourthly, ſome are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*, the *Romans* by their *Luſtra*, the *Chriſtians* by their *Indictions*: So the *Jews* by their *Jubilees.* Laſtly, it did myſtically ſhadow forth that ſpiritual *Jubilee*, which *Chriſtians* enjoy under *Chriſt*, by whoſe blood we have not only a re-entry into the *Kingdom of Heaven*, which we had formerly forfeited by our ſins, and this was happily ſignified by the *Iſraelites* entry upon their Lands formerly ſold) but alſo the *ſound of the Goſpel*, which was in this Feaſt typed out unto us by the *noiſe of Trumpets*, is gone thorowout the world. And thus the *Lord God hath blown the Trumpet*, as *Zacharies* phraſe is, *Zach.*9.14. But neither this releaſe of ſervants, nor reſtoring of Lands, was (*e*) until the tenth day of the firſt month *Tiſri*, at which time it was proclaimed by the ſound of Trumpets, or Rams horns; the nine firſt days of this month the ſervants feaſted and made merry, and wore Garlands, in token of their liberty approaching.

d *Hoſpinian. de Orig. ſect.* c. 9.

e *Moſes, Ægyptius in Halacha Schemit. Veibel*, c. 10.

CHAP. XI.

The Feaſt of Purim, and the Feaſt of Conſecration or Dedication.

PUr is a *Perſian* word, and ſignifieth a Lot, whence this *Feaſt of Lots* is called *Purim*, i. e. κληρολήια, *A Lottery:* It began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Eſth.* 9. 21. It was inſtituted by *Mordecai*, in remembrance of the *Jews* delivery from *Haman*, before whom lots were caſt day by day, and month by month, for the deſtruction of them. In theſe two days they read the Hiſtory of *Heſter* in their *Synagogues*; and as often as they hear mention of *Haman*, (*a*) they do with their fiſts and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head.

(*a*) *Hoſpin. de feſt. fol.* 33. *ex Antonio Margarita in lib. de ceremoniis Judæorum.*

The Feaſt of *Dedication* is termed in the *New Teſtament*, Ἐγκαίνια (*b*) a Feaſt wherein ſomething is renewed; becauſe thoſe things only are reputed conſecrated, which are ſeparated from their common uſe, and dedicated to ſome new and holy uſe. We ſhall read of many *things conſecrated* in the *Old Teſtament*; the *Tabernacle*, the *Temple*, *Prieſts*, *Altars*, *Veſſels* and *Garments*: But there was no anniverſary or yearly ſolemnity appointed to be obſerved in remembrance of their *Conſecration*. The *Conſecration* therefore which we now ſpeak of, being a yearly Feſtival, was the *Conſecration of the Altar appointed by Judas Maccabæus* to be obſerved from year to year, for the ſpace of eight days, from the five and twentieth of the month *Ciſleu*, which anſwereth in part to

(*b*) Ἐγκαίνια ἑορτὴ καθ' ὃν ἐκαθιερώθη τὸ ἱερόν. *Suidas.*

to our *December*, 1 *Macchab.*4.59. Of this Saint *John* ſpeaketh; and as he mentioneth our *Saviours* preſence there, ſo he intimateth the time to be about *December. It was at Jeruſalem the feaſt of the Dedication, and it was winter*, John 10.22. *&c.*

The reaſon of this Feaſt was in remembrance of that great mercy which God ſhewed unto his people, in delivering them from the Tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them, ſetting up the *Idol of Jupiter* in the *Temple of God*, and aboliſhing the true worſhip of *God.*

Theſe two *Feaſts* are of *humane inſtitution*, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of Scripture where they are mentioned.

THE FOURTH BOOK OF THEIR IDOLATRY.

CHAP. I.

The beginnings of Idolatry.

THe Infiniteneſs of *Gods* Majeſty far tranſcendeth the capacity of Created Natures; and if we conſult not with *God's* own *Oracles*, though the ſenſe of a *Deity* may be imprinted even in an *Atheiſts* heart, yet ſo far ſhall he be from all right underſtanding of *God*, that he will adore the *Creature* inſtead of the *Creator*: And when he hath multiplied the number of his *Gods*, according to the number of the Stars in heaven, and creeping things on earth; yet ſtill his heart will be doubtful, whether *he* hath worſhipped the true *God*, nay, whether the true God be not utterly unknown. For this reaſon the Mariners in *Jonahs* ſhip cried every man unto his *God*, *Jonah* 1. 5. Every man to his *own God*; and leſt they might all miſtake the *true* God, they awaken *Jonah* to call upon *his* God. This (*a*) uncertainty attending

(*a*) Sero. in Georgio. lib. 1.

Idolatry,

Idolatry, cauſed the *Heathens* to cloſe their Petitions with that general, *Dii deæque omnes.* (*b*) The *Arabians* perceiving the inſufficiency of their *known Gods*, dedicated their Altars, *Ignoto Deo*, *To the unknown God.* At *Athens*, Saint *Paul* found an Altar with the ſame inſcription, *Acts* 17. 23. Hence other Neighbouring Countries were wont to ſwear (*c*) *by him that was unknown at Athens.* From this doubt and diſtruſt among the *Athenians*, what *God* was, and who he was, ſprang another uncertainty amongſt them, as dangerous as the other, dividing and ſharing that undividable Unity of the *Godhead*, between I know not what Compeers and Equals, ſo that they had other Altars mentioning a plurality of Gods: (*d*) the inſcription being Θεῶν ἀγνώστων, *the Altar of the unknown Gods*, yea, the compleat and entire inſcription of that Altar which Saint *Paul* ſaw, is thought to have been thus, (*e*) *To the gods of Aſia, Europe, and Africa; to the unknown and ſtrange God.* Which obſervation implieth their Practice to have ſymbolized with other *Heathens* in that forementioned cloſure; *Dii Deæque omnes*, *O all ye God and Goddeſſes, help.* This diſtruſt I think to be the chief reaſon why they worſhipped the *unknown God*; though I deny not but the Altars might bear this Title, to conceal the name of their *Tutelar God*, unto whoſe protection they had committed themſelves: (*f*) becauſe the *Heathen* People generally conceited, that if the *Gods* name, to whom they dedicated a City, were known, then the Enemies might by ſome magical incantation or Charm, call him forth, and cauſe him to forſake the City: For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other (*g*) Nations fettered and chained their *Gods*, that they might

b *Gyrald. Syntagm.* 17.

c Νὴ τὸν Ἄθηναίων ἀγνώστων. *Lucian in Philopatride.*

d *Pauſanias in Atticis.*

e Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης θεῷ ἀγνώστῳ καὶ ξένῳ. *Theophyl. in Act. Apoſt.* 17. 21. *It. Hieron. Tit.* 1. 12.

f *Alex. ab Alex. lib.* 6. *cap.* 4. *Tyraquel. in illum locum.*

g *Macrob. Saturn. l.* 3. *c.* 9.

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that Essential Name of God, *Jehovah*, and instead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from that name to denominate their *Idols* (*h*) *Jove* Ιαὼ *Iaoth*, Ιαδὶα, *&c.* Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Ex.*3.15. This is my name לעולם *legnolam*, *for ever*: (*i*) they read לעלם *legnalem*, *to be concealed.* Though I deny not but that Name was always in some sense ineffable: namely, as (*k*) *Pliny* saith, the Names of the *African* people and Towns were ineffable, that is, such as other Languages could not express without circumlocutions.

h *Vid. Macrob. Satur.l.*1.*c.*18. *It. Ireneum, lib* 2.*cap.ult. Item. Origen. contra Celsum. l.*6.*fol.*76 *col.*3.

i *Vid. P. Galatin.lib.*2.*c.*1 &

k *Plin. in Proœm. lib.* 5.*Hist. Natur.*

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name *Jehovah*: So the Original of many other ensuing kinds of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by Tradition, that the Sun, Moon, and Stars, had a kind of Lordship, and the rule over day and night, times and seasons: Hence the superstitious ignorance of those people Deified those lights of Heaven, and worshipped them as *Gods*. Afterward corruption prevailing, their *Apotheosis*, or *God making Ceremonies*, were extended to sublunary Creatures, partly as *Symbola*, or representative signs of those greater and more glorious lights; for this reason the *Chaldeans* worship *fire*: אור, and *Ur*, of the *Chaldeans*, mentioned

ned, *Gen.* 11. which signifieth *fire* or light, is thought to be the very *God* of the *Chaldeans*, though in that place the name *Ur* be applyed to some chief City; from the name of the Idol. Yea, the *God of Nahor*, *Gen.* 31.53. is thought to be no other; partly also the inferiour Creatures were canonized for *Gods*, in way of thankfulness for the benefits received from them, for which reason the *Sea*, the *Winds*, the *Air*, the *Earth*, and *fruits* of the earth, *became deified.* At last, *well deserving men*, nay *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *Gods.*

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, the Tabernacle of Moloch, Chiun, Remphan, Horses consecrated to the Sun, Thamuz.

OF the *Idol Moloch* we read in divers places of Scripture, 1 *King.* 11. 2 *King.* 23.10. *Leviticus* 18.21. He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom.* He was the *reputed God*, not only of the *Ammonites*, but of the (*a*) *Moabites* also. He had his name from מלך *Malac*, signifying to rule or reign. The Seventy *Elders* translate him, ἄρχων, βασιλεὺς, *Prince*, or *King.* Such *King-Idols* were *Adram-melech*, and *Anam-Melech*, the *Gods* of *Shepharvaim*, unto whom that people burnt their Children in Fire.

(*a*) *Lorin. in Act.* 7. *ex Oecumen.*

I take *Moloch* and *Baal* to be one and the same *Idol*, they were both names of Supremacy and rule, בעל *Baal* signifieth a *Lord* or *Master.* And מלך *Moleeh*, a

King

King or *Prince.* They had both the ſame manner of Sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewiſe, *Jer.*19.5. yea, they built the high places of *Baal*, which are in the Valley of *Benhinnom* to cauſe their Sons and their Daughters to paſs thorow the fire unto *Moloch*, *Jer.*32.35. In which Text the place of Sacrifice is noted to be one and the ſame, common to both Idols, and *Moloch* put in the end of the Verſe, to explain *Baal* in the beginning thereof.

Some think them to be different, becauſe the (*b*) *Planet Jupiter* was Worſhipped under the name of *Baal*; but the *Planet Saturn* is probably thought to have been worſhipped under the Name of *Moloch.* If we diligently obſerve Hiſtories, we ſhall find ſuch a *confuſion of the Planets*, that the *Sun*, as it was ſometimes called *Baal*, ſometimes *Moloch:* So it was ſometimes called (*c*) *Jupiter*, ſometimes (*d*) *Saturn*; and concerning *Baal* this is evident: Hence *Jupiter* was called by the *Phœnicians*, *Baal-ſamen*, which name is derived from the *Hebrew*, and ſoundeth as much as *Jupiter Olympicus*, *the Lord of Heaven.* For *Baal* ſignifieth *Lord*, and *Shamain*, *Heaven.* And what is this *Lord of Heaven* in the Theology of the *Heathens*, other than the *Sun*? Who may as well be ſtiled the *King of Heaven*; as the *Moon the Queen.* Yea, *Sanchoniatho*, as *Euſebius* in the forequoted place relates him, takes all theſe three for one, namely, the *Sun*, *Jupiter*, and *Baal-ſamen.*

Concerning *Saturn* it is apparent that the *Sun* was worſhipped under his Name: But I find ſome Expoſitors to interpret *Moloch* to be (*e*) *Mercury*, others (*f*) *Mars*: Theſe are but few, and the grounds weak. It is therefore more generally and more probably thought that

h *Auguſt ſuper Judaic. q.*10. *Vide ſis Euſebium de præpar. lib.*1. *cap.*7.

c *Plato apud Macrob. Satur. l.*1. *c.*23. *ubi mendoſè citatur è Timæo Platonis, quod eſt in Phædro.*

d *Aſſyrios Saturnum (quem & Solem dicunt) Junonem q; coluiſſe conſtat. Servius in Æneid.* 1.

e מלך, *Molech dici vocunt qui* מלאך *Malach*, (1) *Angelus, Nuncius. Proinde interpretantur Molech Mercurium Deorum nuncium.*

f *R. Levi. Deu.* 18.21.

that he was *Saturn*, because as to *Moloch*, so to *Saturn*, the *Heathen* people did sacrifice their (*g*) *Sons* and *Daughters*. Secondly, *Saturns* Image differed not much from *Moloch's*. Of *Saturns* thus we read, (*h*) *It was made of Brass, wonderful for its greatness, whose hands reaching towards the earth, were so hollow (ready to claspe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You shall read in a manner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus; (*i*) *Though all other houses of Idolatry were in Jerusalem, yet* Moloch *was without Jerusalem, in a place a part. How was he made? He was an Image of Brass; He had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from some other: and they set it on fire within, for it was hollow: and every man severally entred, according to his offering. After what manner? Whosoever offered a Fowl, went into the first Chappel; he that offered a Sheep, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh.* Thus *Moloch* and *Saturn* agree: *First*, in their sacrifice: *Secondly*, in the form of their Images. Now these *seven chappels* built for *Moloch*, may well resemble those (*k*) *seven gates* with which the *Persians* honored the *Sun*; and as the *seven gates* did, so might the *seven Chappels* mystically express the *seven Planets*, whereof the *Sun* was *Moloch*, i. *the King and Prince*. When they sacrificed their sons unto this *Idol*, they did beat upon *Tabrets and Drums*, that the cry of the child might not by heard by the father. Thereupon was the place called תפת *Tophet*, from *Toph* תף signifying a *Drum*, as likewise from the cry of the chil-

g *Macrob. Saturn. l. 1. c. 7.*

h *Euseb. d. præpar. l. 4. c. 7.*

i *Jalkut. Jer. 7. f. 97. Colum. 1.*

k *Orig. contra Celsum. l. 6. f. 74. col. 4. It. Gyrald. in Deorum Syntag. 7. p. 223.*

dren, it was called *Gehenna*, גי signifying a valley, and הם roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth.* 5. 22. had its original from this fire, wherewith the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect onely unto this fire, though by the bitter cries and ejulations of poor infants, the restless torments in Hell might be shadowed, yet the perpetuity and everlastingness of hellish pains I take to be signified herein, by allusion unto that (*l*) other fire, kept continually burning for the consuming of dead carcasses, and the filth brought out of *Jerusalem*. For *Gehenna* was reputed a contemptible place without the City; in the which they burnt, by means of a fire continually preserved there, the carcasses, filth, and garbidge of the City. The (*m*) *Cabalists* treating of *Gehenna*, in this metaphorical sence, as it is applied to the pains of hell do distinguish of it, saying, That there is *Gehenna superior*, and *inferior*: by the first they understand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they understand the *pains of the soul in the world to come*. (*n*) They say likewise that there are *Septem Gehennæ mansiones*, *Seven degrees or mansion places of Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these *seven receptacles*, he that will mispend his time may read according to the quotation.

(*l*) *ID. Kimbi. Psal.* 27. 13.

(*m*) *Capnio de Cabala p.* 644.

(*n*) *P. Galatinus l.* 12. *c.* 6.

It is much controversed among Expositors, whether the children in this sacrifice were *burnt in the fire*, or only *initiated and consecrated to Moloch, passing in the middest of two fires in sign of their consecration*? It is probable, that both were in use. *First*, the Scrip-

ture speaketh of both. *Secondly*, the *Hebrew Doctors* shew the manner of both. That they were *Burnt*, *Jalkut* expresly teacheth, and with him (*o*) others accord, saying, *That Molech is the name of an Image; and the wise men of blessed memory interpret Molech to be an universal name, denoting any whom they have made to rule over them; And it is agreed upon, that this is the abomination of the Sons of Ammon, and this phrase, To cause to passe thorow, is as much as, To burn.* Others say, *This Idols name was Molech, and* (p) *this was his worship: That he* (*namely, the Father*) *delivered his Son unto the Priests, and they made two great fires; and they made his Son pass on his feet between both these fires.*

o *Aben Ezra Lev.* 18. 21.

p *Rabbi Solomon, Lev.* 18. 21.

Notwithstanding, we must not think that there were no other oblations unto *Molech*, besides sacrificing of children: For what use then served those other six Chappels? No: I take this oblation of children not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Eliah*, 1 *King* 18. Bullocks, and Calves, and Lambs, were their ordinary sacrifices, the sacrificing of their children, *extraordinary*. Yet their ordinary sacrifices, were not alwayes altogether void of mans blood, but sometimes the *Priests* would lance and cut their own flesh: which custom, whence it had its original, I find not: only we find the like to have been practiced by the *Heathenish Priests* in their sacrifices to *Bellona*: (*q*) *Tertullian* toucheth

q *Tert. Apol. c.* 9.

eth it; but (r) *Lactantius* treating of *Bellona* and her *Priests*, speaketh more clearly, saying, *They Sacrificed not with any other mans blood, but with their own; their shoulders being lanced, and with both hands brandishing naked swords, they run and leaped up and down like mad men.* Who would not take these *Bellonites* to be the very *Baalites* spoken of, 1 *Kings* 18. *They leapt upon the Altar which was made ——and cut themselves as their manner was, with Knives and Lances, till the blood gushed out upon them.*

r *Lactan.* p. 40.

That the Opinion of pleasing *God* by Sacrificing their Children sprang from *Abraham's* offering of *Isaac*, seemeth very probable, and is intimated by *R. Solomon*, who bringeth in *God* speaking concerning *Molech* after this manner: *I never commanded that they should offer up their Sons for an oblation, and I never spake it unto any of my Prophets*: (s) *and When I spake to Abraham to sacrifice his son, it entred not into my heart that he should sacrifice him, but to make known his righteousness.* Yea, (t) *Porphyrie* treating of *Saturn*, (who seemeth to have been this very *Molech*) saith, that the *Phœnicians* called him *Israel*, and that he had by *Anobreth* one only Son called *Jeud* in the *Phœnician* language, (no doubt from the *Hebrew Jecid*, signifying an *onely begotten*, and applyed to *Isaac*, *Gen.* 22. 2.) which he offered upon an Altar purposely prepared. Who seeth not the History of *Abraham* and *Sarah* under the names of *Israel* and *Anobreth*? and the immolation of *Isaac* under the name of *Jeud*? And the Original of this Son-sacrificing Divinity to have been the unwarrantable imitation of *Abraham*?

s *Solomon. Jarc. Jer.* 7. 31.

t *Euseb. præpar. Evang. l.* 1. *c.* 7. *p.* 17.

But what! Was the Sun worshipped *Idolatrously*, no otherwise? Yes, except I am deceiv'd, we find another manner of Worship described by *Amos*, *Chap.* 5. 26.

5. 26. *But ye have born the Tabernacle of your Moloch,* and *Chiun* your Images, the *Star of your God* which ye made to your ſelves. This tranſlation I prefer before others. Firſt, becauſe the * *Hebrew* word ſignifieth a *Tabernacle.* Secondly, it is rendred the Tabernacle of *Moloch,* not *Sicuth* your King, by the *Seventy.* Thirdly, it is ſo repeated by Saint (*t*) *Stephen, Acts* 7.43. *ye took up the Tabernacle of Moloch,* and the *Star of your God Remphan,* figures which ye made, to worſhip them.

* ונשאתם את סכות מלככם

tΚαὶ ἀνελάβετε τὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφάν, τοὺς τύπους οὓς ἐποιήσατε ἑαυτοῖς.

Three things are to be inquired, for the underſtanding of this parallel. *Firſt,* what the *bearing, or taking up of this Tabernacle is. Secondly,* what Idol was pointed out by theſe names of *Chiun* and *Remphan. Thirdly,* what is meant by the *Star of this God.*

The taking up of this tabernacle denoteth their worſhip which they exhibited unto their Idol, by carrying him up and down in *Tabernacles* and *Pageants,* after a Solemn manner of proceſſion; by the *Romans* this ſolemnity was termed *pompa,* and the *Tent* or *Pageant* in which the Idol was carried, *Thenſa,* according to that, *Thenſa Deorum vehiculum.* This kind of Idolatry may ſeem to have had its original among the *Heathens* from an unwarrantable imitation of *Moſes*'s *Tabernacle,* which was nothing elſe but a (*u*) *Portable Temple,* to be carried from place to place, as need required. For it cannot be denied, but that many ſuperſtitions were derived unto the *Heathen* from the true worſhip of *God,* which he himſelf had preſcribed unto his people. Thus, As *God* had his *Tabernacle, Prieſts, Altars,* and *Sacrifices.* ſo the *Devil* had his *Tabernacles, Prieſts, Altars* and *Sacrifices.* As *God* had his *Fire ever burning upon the Altar,* ſo had the *Devil* his *Fire preſerved burning by thoſe Veſtal Votaries.* As *God* had his *Propitiatory or*

u Οὐδὲν ναῦ μᾶλλα σεσυμένον ἢ τὸ θεῖον. *Joſeph. Antiq l.3.c.5.*

Lev.6.3.

Mercy-

Mercy ſeat: So had the *Devil* his *Sacros tripodas*, his *Oracles*, from which he would ſpeak unto them that ſerved him. This ſolemn proceſſion was performed by the *Romans* in the honour of the* *Sun*. It was performed by the *Iſraelites* in honour of their *Moloch*, who formerly was interpreted the *Sun*. To add unto the pomp and ſtate of this ſolemnity, both the *Romans* and the *Iſraelites* cauſed *great Horſes* and *Chariots* to be led up and down. (x) *Horſes* were conſecrated to the Sun by the *Romans*, and their *Cirque*-place was ſometimes called τὸ ἱππικὸν, and ἱππόδρομον, an *Horſe-race*. And that *Chariots* were commonly uſed in thoſe pompous ſhews is (y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *Kings* 23. *Joſiah* did put down the *Horſes* given to the *Sun*, and the *Chariots of the Sun*. This kind of Idolatrous worſhipping the Sun ſeemeth to have had its beginning from the *Perſians*, who alſo accounted *Horſes* holy to the Sun: (z) And the *Perſian King*, when he would ſhew himſelf in great ſtate, cauſed an exceeding great *Horſe* to be led up and down, the which was called *Equus Solis*.

* *Solis honore novi grati ſpectacula Circi. Antiqui dixere Patres. Corrip. Africi. l. 1. num. 17. vi. Dempſt.*

x *Alex. ab Alex. lib. 3. cap. 12.*

y — *Hic illius arma, Hic currus fuit. Virgil. Aeneid. 1.*

z *Cæl. Rhodigin. Antiq. l. 8. c. 2.*

The ſecond inquiry is, what *Idol* was meant by *Chiun* and *Remphan*, otherwiſe in ancient Coppies called *Repham*. Not to trouble the Reader with the various interpretations of *Expoſitors*, much leſs with the bold adventures of others in correcting the Text: by *Chiun* we are to underſtand *Hercules*, who in the *Egyptian* language was called *Chon*: By *Repham* we are to underſtand the ſame *Hercules*, for רפאים *Rephaim*, in the holy tongue ſignifieth *Giants*: By *Hercules* we may underſtand the Planet of the *Sun*: There are *Etymologiſts* that derive *Hercules* his name from the *Hebrew* האיר בל *Hier eol, illuminavit omnia*: the *Greek* *Etymology*

(*a*) *Etymology*, holds correſpondency with the *Hebrew*, and both ſignifie that univerſal light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (*b*) *Porphyry* interpreteth *Hercules his twelve labours*, ſo often mentioned by the *Poets*, to be nothing elſe but the *twelve ſigns of the Zodiack*, thorow which the *Sun* paſſeth yearly. But ſome may queſtion, whether the name of *Hercules* was ever known to the *Jews*? It is probable, the name was; for *Hercules* was the *God* of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their neer Neighbours: Yea, it is apparent, that in the time of the *Maccabees* the Name was commonly known unto them: for *Jaſon* the *High Prieſt* ſent three hundred drachmes of Silver to the ſacrifice of *Hercules*, 2 *Macc.* 4. 19.

a *Heracles quid aliud eſt quam* Ἥρως καὶ Φῶς (i.) *aeris gloria: quæ porro alia eſt aeris niſi ſolis illuminatio? Macrob. Satur. l. 1. c. 20.*

b *Euſeb. de præp. l. 3. c. 4. p. 71.*

Thirdly, it followeth that we ſhould enquire, what this *ſtar of Remphan* was; it is probably (*c*) thought that it was a certain *ſtar painted in the fore-head of Molech*; Neither was it unuſual for the Heathen people to paint their *Idols* with ſuch *Symbolica Additamenta*. (*d*) *Julius Cæſar* his Image had a *Star* depicted on the *Crown of his head*.

c *Oecumenius Act 7. 43.*

d *Sueton. in Jul. c. 88. It. Plin. hiſt. l. 2. c. 25. Horat. l. 1. Od. 12.*

The *Sun* was alſo worſhipped by the houſe of *Judah*, under the name *Tamuz*; for (*e*) *Tamuz*, ſaith *Hierome*, was *Adonis*, and (*f*) *Adonis* is generally interpreted the *Sun* from the *Hebrew Adon*, ſignifying *Dominus*, the ſame as *Baal*, or *Moloch* formerly did, namely, the *Lord* or *Prince* of the *Planets*. The moneth which we call *June*, was by the *Hebrews* called *Tamuz*; and the entrance of the *Sun* into the ſign *Cancer* was, in the *Jews Aſtronomy*, termed *Tekupha Tamuz*, the *revolution* of *Tamuz*. Concerning *Adonis*, whom ſometimes ancient Authors call *Oſiris*; there are two things remarkable, ἀφανισμὸς, the *death or loſs*

e *Hieron. comment. 3. in Ezek.*

f *Pier. Hierogl. l. 9. p. 68.*

of

of *Adonis* and ἵυρεσις, the *finding of him again*. As there was great * lamentation at his *loſs*, eſpecially amongſt the (*f*) women: ſo was there great joy at his *finding*. By the death or *loſs of Adonis*, we are to underſtand the departure of the *Sun*; by his *finding again*, we are to underſtand his return. Now he ſeemeth to depart twice in the year: Firſt, when he is in the *Tropick of Cancer*, in the fartheſt degree Northward. Secondly, when he is in the *Tropick of Capricorn*, in the fartheſt degree ſouthward: Anſwerable unto theſe two departures, which may be termed ἀφανισμοὶ *diſparitions*, or *loſſes of the Sun*, there are two returns immediately ſucceeding, which may be termed likewiſe ἐυρέσεις the *findings* or new appearings of the *Sun*. Hence we may note, that though the *Ægyptians* celebrated their *Adonia* in the month of *November*, when the *Sun* began to be fartheſt *Southward*; and the houſe of *Juda* theirs, in the month of *June*, when the *Sun* was fartheſt *Northward*, yet both were for the ſame reaſons, and in ſubſtance they agreed. And of this the Prophet *Ezekiel* is thought to have ſpoken, *Ezek.* 8.14. *There ſate Women weeping for Tamuz.*

* —*Nunquamq; ſatis quæſitus Oſiris. Semper enim perdunt ſemper & inveniunt. Lucan.*

† *Plutarch. in Alcibiade.*

These ſolemnities were chiefly obſerved, between the *Biblienſis* and the *Alexandrini* (*g*); the manner was thus: When the *Biblienſis* ſolemnized the death or loſs of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was incloſed in an *Ark of Bulruſhes* therein they ſignified that *Adonis*, whom they lamented, was found again: This Ark being after the performance of certain Rites and Ceremonies committed to the Sea, forthwith it was carried by the ſtream to *Byblus*; upon the receipt whereof the lamentation of the women was turned in-

g *Procopius in Iſaiam, ad c.* 18.

h *Cyrilius l.* 2. *Tom.* 2. *in* 1. *Iſaiam.*

into joy. (*h*) Others say, that this lamentation was performed over an Image in the Night season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signifie the return of the Sun) then the Priest with a soft voice muttered this Form of words; (*i*) *Trust ye in God, for out of pains salvation is come unto us.* (*k*) There are likewise of the *Jews* that say their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the image it self seemed to weep.

There (*l*) are that think the *Prophet* alludeth unto those letters inclosed in those fore-mentioned *Bull-rush Arks*, *Isa.*18.2. When he speaketh of Ambassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sense, for by reason of the Shelfs and dangerous Rocks in the River *Nilus*, it was not unusual for men to sail in Hulks, and *Vessels made of a kind of great Bull-rush*, which by the *Egyptians* was termed *Papyrus*, and these kind of Ships (*m*) *Papyraceæ naves.*

h *Julius Maternus Firmicus l. de errore profan. Religion.*

i Θαῤῥεῖτε τῷ θεῷ, ὅτι γὰρ ἡμῖν ἐκ πόνων σωτηρία *Firmicus ibid.*

k היו עושים צלם ממלאים עיניו עופרת והיו עושים אש מתחתיו *R. Dav. Kimchiin radic. Procop. in Isa.* 18.

m *Plin. Hist. l.6.c.22.*

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bell and the Dragon.

WHom the *Hebrews* called *Baal*, the *Babylonians* called *Bell*; and although the *Planet of the Sun* only at first might be worshipped under that name, yet at last it became a common Name to many other Idols, according to that, *There are many Gods*, many *Baalims or Lords*, 1 *Cor.*8.5. As

the ſame Idol *Jupiter* had different names, and different Rites of worſhip, occaſioned ſometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was ſuppoſed to beſtow on men, as *Jupiter Pluvius*, becauſe he gave *Rain*; *Jupiter Lucetius*, becauſe he gave *Light*: *Jupiter Altitonans*, from *thundring*: So *Baal* had his diſtinctive Titles, and different Rites of Worſhip, ſometimes occaſioned by the place, as *Baal Peor*, *Numb.*25.3. Sometimes from the the benefit obtained, as *Baal-Tſephon*, *Exod.*14.1. and *Baal-Zebub*, 2 *King.*1.2. Sometimes for ſome other reaſon, as *Baal Berith*, *Judg.*8.33.

a *Hieronym. ad Hoſ.* 9. *Idem prodidit Iſidor. Orig. l.* 8.

Baal-Peor is thought to be that (*a*) *Priapus*, that obſcene *Idol*, ſo famous in prophane Authors. He was called *Peor*, from the Hill *Peor*, mentioned, *Numb.*23.28. as likewiſe his Temple wherein he was worſhipped, ſtanding upon the ſame Hill, was called *Beth-Peor*, *Deut.*3.29. He was worſhipped by the *Moabites* and *Midianites*: The *Idol Chemoſh*, *Jer.*48.7. is thought to be the (*b*) ſame, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one ſhould ſay, their *blind god*, according to that in the Pſalm, *They have eyes and ſee not.* For the firſt Letter (*c*) *Caph*, ſignifieth *quaſi*; and מוש *Muſch palpare*, to *grope* or *feel about*, *in manner of blind men.*

b *Hieron. in Iſai. l.* 5 *c.*15.

c. *Philo Jud. lib.* 2. *Allegor. p.* 79.

Baal-Tſephon is thought by the (*d*) *Hebrews*, to have been an *Idol* made by the *Ægyptian Magicians*, and placed in the Wilderneſs, to obſerve and ſtop the *Iſraelites* in their departure from *Ægypt*; whence it was termed צפן *Tſephon*, from צפה *Tſapha*, ſignifying to *watch*, and obſerve in manner of a *watchman*: We

d *P Fag Exod.* 14.

may

may call him *Baal speculator*, as, among the *Romans*; because *Jupiter* stayed the *Romans* when they were flying, he was called (*e*) *Jupiter stator*.

Baal-zebub, soundeth as much as the *Lord of the Flies*, (*f*) or a *Master fly*, which hath power and authority over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-Zebub*, זבוב *Zebub* signifieth a *Fly*. (*g*) This *Idol* was worshipped by the *Cyrenians*, but principally by the *Ekronites*, because whensoever they sacrificed unto him, the swarms of *flies*, which at that time molested the Country, died. But it is certain, that this was not the alone reason, for they were wont to repair to him, as to an Oracle, 2 *King*. 1. 2. We may call him *Jupiter muscarius*, or *Hercules muscarius*: (*h*) for the Inhabitants of the City *Elis* sacrified to *Jupiter* under the name ἀπομύιος, (*i*.) *A driver away of flies*: and the *Romans* to *Hercules*, under the same name. Some *Greek Copies* in the *Gospel* read Βεελζεβὺλ, *Beelzebul*: which change is interpreted to be, for to shew the greater contempt of the *Idol*, as if they should say, *Jupiter stercoreus*, זבל *Zebel* signifieth *stercus*, and *Beel*, or *Baal*, signifieth *Dominus*.

Baal-berith was the *Idol* of the *Shechemites*; of his Temple w[illegible]d, *Judges* 9. 4. ברית *Berith* signifieth a *Covenant*; so that *Baal-berith* may be translated *Jupiter fœderatus*, (*i*.) *The God unto whom they bound themselves by Covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that of the *Apocrypha*, where the History is described.

e *Rosin. lib.* 2. *antiq. Rom. cap.* 5.

f Ζητίσουσι μυῖαν Θεὸν Ἀκκαρῶν. *Gregor. Nazianz. orat.* 2. *contr. Julian. p.* 102.

g *Plin. l.* 10. *c.* 28.

h *Clemens Alexand. in protreptic.*

i Ἔθηκαν ἑαυτοῖς τῷ βάαλ διαθήκην, τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν. *Se puagint. interpr. Jud.* 8. 33.

CHAP. IV.

Of Dagon.

THE (*a*) *Hebrew Doctors* ſay, that this Idol *Dagon was made from the Navil downward in form of a Fiſh, but from the Navil upward in form of a Man.* This they Collect from the 1 *Sam.*5.4. The *two palms of his hands were cut off upon the threſhold.* And further more they ſay, the Idol *Dagon* had his Name from the *Hebrew* דג *Dag*, ſignifying in the Holy Language, a *fiſh*, according to which deſcription we may engliſh him the *Philiſtims Neptune*, or * *Triton*. Others derive the name from דגן *Dagan*, ſignifying *Corn*: and they (*b*) ſay, that he firſt invented the uſe of the Plow, and *Corn*; whence they tranſlate him *Jupiter aratrius*. In this reſpect we may call him the *Philiſtims Saturn*, becauſe Antiquity makes (*c*) *Saturn* the *firſt Inventer of husbandry*, and therefore paints him with an *Hook* or *Sithe* in his hand, as being the fitteſt *Hieroglyphick* for *Husbandry*. Both Opinions have their Authors, and no ſufficient proof hath been produced to overthrow either. (*d*) Yea, there are not wanting among the *Jews* themſelves, that ſay, this Image of *Dagon was made in the form of a man.* Notwithſtanding *Scaliger* his conjecture is not improbable, that thoſe who interpret *Dagon*, *Jupiter aratrius*, or Ἀγρεύς, might miſtake and read שדי *Shadai*, ſignifying, *Ager*, A *field*, for שדי *Shaddai*, being the very Name of God, ſignifying *Omnipotens*, *Almighty*.

2 R. Dav. 1 Sa. 5.

* *Triton non abſimilem habuiſſe figuram fingitur. Frons hominem præfert, in piſcem definit alvus* Pier. Hieregl. *lib.* 31. *p.*218.

b *Philo Byblius apud Euſeb. de præpar. lib.* 1. *c.* 7.

c Pier. *Hieregl. l.*32. *p.* 228. *Id. l.* 56.

d *R. Levi.* 1 *Sam.* 5.

CHAP. V.

Of the Molten Calf.

THe Hiſtory of the *molten Calf* is at large ſet down, *Exod.*32. where we read, that by reaſon of *Moſes* his long abſence, the People deſired of *Aaron*, *Gods* to be made; whereupon *Aaron* made for them the *molten Calf*. The reaſon why they worſhipped *God* rather in the ſimilitude of a *Calf*, then of any other Creature, is generally by *Expoſitors* conceived to be from the corruptions learned among the *Ægyptians*, who worſhipped their Idol (*a*) *Apis*, otherwiſe called (*b*) *Serapis*, in a living *Ox*, and likewiſe in an Image made in the form and ſimilitude of an *Ox*, with a buſhel on his head. This *Ox* was remarkable for certain Notes and marks, whereby it was differenced from all others. It was *black bodied*, it had a *white forehead*, a *white ſpot behind*, and a *knot* under his tongue: For the more curious faſhioning and poliſhing of theſe marks in the *molten Calf*, *Aaron* may ſeem to have made uſe of his (*c*) *graving Tool*. (*d*) The *Ægyptians* repaired unto this *Ox* for the reſolution of matters doubtful, as to an *Oracle*, and the manner of conſulting with him, was thus. The party that repaired unto him, tendred a bottle of Hay, or Graſs: which if he received, then it betokened a good and happy event; if otherwiſe he refuſed it, then it did portend ſome evil to come. *Thus they turned their glory into an Ox that eateth graſs*, *Pſalm* 106.20. The *Hebrew* word in the *Pſalm*, tranſlated an *Ox*, is, (*e*) *Shor*, which I note, becauſe in my opinion, it giveth light to one of

a *Plin. Nat. hiſt. l.8.c.46. Herod. l.2. Solin. c.35. aut aliorum diſtinctione.* 45.

b *Alex. Genial. dier. l.6.cap.2.*

(*c*) בחוט *ſtylo ſculptorio.*

d *Plin. Hiſt. lib. 8.c.46. It. Alex. Genial. dier. l.6.c.2.*

(*e*) שור

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word (*f*) *Ap*, signifying a *face*: Sometimes *Serapis*, *quasi Shor-apis*, which is nothing else but *Bovis caput*, an *Ox-head*; the very name used by the (*g*) *Fathers*, to express this *Idolatry*. It is commonly known, that this *Idolatry* was derived to *Israel* from the *Ægyptians*; but whence the *Ægyptians* first learned it, few have taught. They do not conjecture amiss, who interpret the first Institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Ægypt* and other Neighbour Countries, in the seven years of famine. Besides the Testimony of no slight (*h*) Authors, there are strong inducements to perswade it. *First*, both the years of plenty and famine were foresignified by the apparition of *Oxen*. *Secondly*, what fitter Emblem, (if it had not afterwards proved an *Idol*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, Corn and Victual was provided in an extream famine) than an *Ox*, the true and lively Hieroglyphick of an industrious Husbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Ox was pourtrayed with a bushel on his head*, though others do more clearly express the reason of this pourtrayture, namely, because of the great quantity of Corn measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Ox*, the modern *Jews* do transfer the fault upon certain *Proselite Ægyptians* who came forth with them: and they say, that when *Aaron* cast their Jewels into the fire, these *Ægyptians*, contrary to his expectation, by their Art *Magick* produced a Calf, to which purpose they urge *Aarons* own words, *Exod.* 32. 24. I did cast the Gold into

(*f*) *Vultus facies ejus.*

(*g*) *Cyprian. de bono patient. p. 318. Vid. etiam August. p. 73. Ir. Tertul. adv. Jud. cap. 1.*

(*h*) *Suidas in Ἀιγυπτιος. Ruffinus l. b. 2. hist. Eccles. cap. 23. Pier. Hieroglib. 3 p. 25.*

into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but *of it self it made it self.* But this answer of his sheweth rather, how vain the Wit of man is in the excuse of sin; and as his ingraving instrument writes down *Aaron's* sins; so the confession of others more ingenuous *Jews*, proclaims the *Israelites*, saying, that (*i*) *No punishment befalleth thee Israel, in which there is not an ounce of this Calf.* I conclude this with the analogy between the *Egyptian Apis*, and the *molten Calf*, and this consisteth in three things. *First*, As there were some *special marks in the Egyptian*, *Ox*; so is it probable that *Aaron* with his ingraving Tool made the like. *Secondly*, As the *Egyptians* in honour of their *Ox* (*k*) celebrated a *Solemn Feast*, which much singing and mirth. So the *Israelites* proclaimed a Feast in honor of their *Calf*: *The people sate down to eat and drink, and rose up to play.* *Thirdly*, As the *Egyptians Ox* was at last drowned in the River, so *Moses* burnt the *molten Calf*, and beat it to powder, and cast it upon the face of the water, *Exod.* 32. 20. *Deut* 92. 21. *Jeroboam* afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people did go up to *Jerusalem*, and do sacrifice in the *house of the Lord*, they would revolt from him, and return to the King of *Judah*: Whereupon he set up *two Calves of gold*, the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you to go up to *Jerusalem*, 1 *King.* 12. 28.

(*i*) אין לך ישראל פוז ענית שאין בה אנקא מעין העגל *Moses Gerund. vid. Munster. Exod* 32.

(*k*) *Suid. in voce* Ἄπις.

CHAP.

CHAP. VI.

Of Astaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians.

AS the *Sun* was worshipped under many names, so likewise the *Moon*. *Astaroth* was the *Idol* chiefly of the *Zidonians*, 1 *King*.11.5. 2 *King*.23.13. she had her *Temple* called the house of *Astaroth*, in which the *Philistines* hanged up *Saul's* (*a*) Armor after his death, 1 *Sam*. 31. 10. That the *Moon* was worshipped under this name needs not (*b*) proof; only (*c*) some say, that *Astrate* was *Juno*: And why may we not say, that *Juno* is often used to express the *Moon*? (*d*) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon* in respect of her light is called *Urauia*? so in regard of the lesser lights in the heaven, she is called *Astroarch*, that is, the (*e*) *Queen of the Planets*; or as *Horace* speaketh of the *Moon*, *Siderum Regina*, the *Queen of the Stars*: Or lastly, as *Virgil* speaketh of *Juno*; *Divum incedo regina*, the *Queen of the Gods*. It seemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* speaketh, *Jer*. 7. 18. *Jer*. 44. 17. Again unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the *Calends*, or first day of every month? (was it not to the *Moon*?) And yet notwithstanding it is ascribed to *Juno*, (*f*) whence she is called *Juno Calendaris*. Lastly, As *Jupiter* (*g*) *Ammon* was no

a *Horum Anathematum oblationem primò didicerunt ab Israelitis, Num*.7. 1 *Sam*. 21.

b Ἀστάρτην δ' ἐγὼ δοκέω σεληναίαν ὄμμεναι. *Astarten lunam esse opinor. Lucian. de Dea Syria.*

c *August. super Judic. quæst*. 16.

d *Astarte Urania idem omnino valet apud Phœnicas, quod Juno Lucina apud Latinos. Deducitur Urania ab Hebræo* אוד *Nun in fine adjecto aut per se solum, aut cum Jod. quod passim fitâ Syris, quasi* אורן *vel* אורני *in fœminino vero* אורניא *i. Lucidus & Lucida, aut Lucinus & Lucina. Et hinc Græci suum* οὐρανὸν *mutuati sunt.*

f Ἀστροάρχη *dicitur*, παρὰ τὴν τῶν ἄστρων ἀρχὴν *ab imperio quod in Astra exercet. vid. Herodian. l*. 5. e *Macrob. Sat. l*. 1. *c*. 15. g *Macrob. Sat. l*. 1. *c*. 21.

other

other than the *Sun*, and worſhipped him in form of a *Ram*: ſo for ought I ſee, the *Moon* might be called *Juno*(*h*)*Ammonia*, and worſhipped in the form of a *ſheep*. Sure I am, that the *Hebrews Doctors* deſcribe the Images of (*i*) *Aſtaroth*, to have been made in the form of *ſheep*: and the word *Aſtaroth*, in the Original, ſignifieth a *flock of ſheep*, and the *Moon* might as well be called *Ammonia*, as the *Sun Ammon*, both being ſo called from their *heat*, which in the Holy Tongue is called (*k*) *Hammah*, and from thence likewiſe thoſe Images (of which we read, *Levit.* 26. 30. *Iſa.* 17. 8. *Iſa.* 27. 9.) are called (*l*) *Hammanim*, becauſe they were certain Idols placed upon the houſe top, and ſo always expoſed to the *Sun*. Furthermore, as *Jupiter* (*m*) *Ammon* was painted with *horns*, ſo likewiſe was the (*n*) *Moon*: why they ſhould be thus painted, many reaſons might be produced, but chiefly three; the *firſt* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. Firſt, the *Sun* was painted with *Rams-horns*, becauſe with the Aſtronomers the ſign *Aries* in the *Zodiack* is the (*o*) beginning of the year. Secondly, becauſe as the ſtrength of *horned beaſts* conſiſts in their *horns*, ſo the virtue and influence of the *Sun* and *Moon* is derived into ſublunary creatures by their beams. Thirdly, becauſe the light of the *Sun* and *Moon* makes the reflection *cornute*, or *horn-like*. When *Moſes* came down from God, *Aaron* and the people ſaw that his face ſhined, *Exod.* 34. the *Latine* reads is, *Facies ejus erat cornuta*; and hence it is, that *Moſes* is painted with *horns*, which ſome of the *Rabbines* have interpreted (*p*) *horns of magnificence*. The errour grew from the doubtful ſignification of the *Hebrew* word ſignifying *ſplendor* or *brightneſs*, and alſo *horns*.

h *Cæl. Rhodig. l.* 18. *c.* 38.

i *D. Kimchi, 1 Sam.* 31. 10. *It. Jud.* 2. 13.

k חמה *Calor. Sol.*

l *R. Solomon in Levit.* 26. 30.

m--- *ſtat corniger illic. Jupiter. Lucan. l.* 9. *verſ.* 514.

n *Syderum regina bicornis audi. Luna puellas. Horat. car. ſacular.*

o *Pier. hierogh. l.* 10.

p קרני ההוד *cornua magnificentiæ R. Solom. porro Hebraicum* קרן (*unde Keras & cornu emanarunt*) *ſignificat in morem cornuum ſplendorem radioſos emittere.*

(*q*) The *Moon* was alſo worſhipped under the name of *Diana*, who although ſhe were worſhipped thorow out all *Aſia*, yet ſhe was had in principal eſteem among the *Epheſians*, whence aroſe that cry, *Great is Diana of the Epheſians*, *Act.* 19. 28. Her greatneſs among the *Epheſians* appeareth partly by her *Temple*, which in (*r*) one place *Pliny* ſaith was two hundred and twenty years a building, but (*s*) elſewhere he ſaith 400. years: partly form the great gain procured unto the Silver-Smiths in making and ſelling *ſilver Temples of Diana*, *Act.* 19. 24. It is much diſputed what thoſe *ſilver Temples* were; ſome think them to be *littles houſes*, or *ſhrines* (ſuch as were for their ſmallneſs portable) in form repreſenting the *Temple of Diana*, and within having the Image of *Diana* incloſed, and in this ſenſe ναΐδια is ſometimes uſed, to ſignifie *cloſets* or *ſhrines wherein Images were kept*: Others think, certain coyns or pieces of money to be called by the name of *Diana's Temple*, from the ſimilitude of *Diana's Temple*, engraven or ſtamped upon thoſe coyns: as in *England* we call ſome pieces of gold the *George*, others the *Angel*, others the *Thiſtle*, from the impreſſion which they bear. The like cuſtom of naming coyns from their Sculpture or impreſſion was not unuſual, among the (*t*) Ancients; neither were ſuch coyns unuſual on which the *Temple of Diana* was engraven, and theſe capital letters added, DIAN. EPHE. *Theodorus Beza*, in his major Annotations upon the *Acts*, reporteth that he hath ſeen two of theſe himſelf.

We read of another kind of Idolatrous Worſhip towards the *Moon*, to have been (*u*) that men ſacrificed to her in womens apparel, and women in mens apparel, becauſe they thought the *Moon* to be both male

q *Macrob. Saturn. l. 1. c. 17.*

r *Plin. l. 36. 14.*

s *Plin. l. 16. 40.*

t *Simili prorſus ratione Athenienſium numos quoſdam, boves: eorundem Athenienſium alios quoſdam* Κόρας (i) *puellas, alios Cyinthiorum* πώλους, *puellos: alios Peloponneſiorum,* χελώνας *teſtudines; alios Romanorum naves vocabant* u *Macrob. Saturn. l. 3. c. 8. Non abſimilem idololatriam in cultu Veneris prodidit Julius Firmicus de errore profan. religion. c. 4.*

male and *female*, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Deus Venus*, as well as *Dea Venus*. (x) Some have thought that God had reſpect unto this kind of *Idolatry*, *Deut.* 22. 5. where men are forbidden to wear womens apparel, *& è contra*; but it is more generally, and upon better grounds thought, that the promiſcuous uſe of apparel (whereby the diſtinction of ſex is taken away) is there forbidden.

x *Maimonid. in more Nebochim part.* 3. *cap.* 38.

CHAP. VII.

Of other Gods mentioned in Scripture.

THe *Sun* and *Moon*, which are the greater lights in the Heaven, I take to have been the chiefeſt Idols worſhipped by the *Heathen* people. Notwithſtanding, their blind devotion deified alſo the other *Planets*, and that numberleſs number of leſſer lights, called in Scripture, *Militia Cœli*, The Hoſt of Heaven, whoſe ſeveral natures, properties, and influences, are not diſtinctly known. In like manner there is an *Hoſt of Idols* mentioned in Holy Writ, of whom little or nothing is ſpoken to the purpoſe by Authors, more than their very names. Of this nature are thoſe *Chambers of Imagery*, wherein all forms of creeping things were pourtrayed on the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In thoſe Colonies which the *King* of *Aſſur* tranſplanted into *Samaria*, every one worſhipped the *God* of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Aſhima*, the *Avims* made *Nibhaz* and *Tar-*

tak; the *Shepharvaims* burnt their Children in the fire to *Adram melech*, and *Anam-melech*, the *gods of Shepharvaim*, 2 *Kings* 17. 30, 31 (*a*). The *Hebrew Doctors* say, that *Succoth Benoth* was the picture of an *Hen with her Chicken*: *Nergal* they interpret *Gallum Sylvestrem*, *Asima* a Goat, *Nibhaz* a Dog, *Tartak* an Ass, *Adrammelech* a Mule, *Anammelech* an Horse: that such bruit beasts should be worshipped as *gods*, may seem ridiculous: but the like to have been practised among the *Heathens*, profane Authors abundantly testifie. The (*b*) *Cock* was worshipped as a *god* among the *Syrians*, (*c*) A *Goat* by the *Mendesii*; (*d*) A *Dog* by others: Yea, they have adopted into the number of their *gods* (*e*) *Oxen*, *Lyons*, *Eagles*, *Wolves*, *Crocodiles*, *Cats*, *Rats*, &c. Nay, they have digged their *gods* out of their gardens (*f*) *Garlick*, *Leeks*, *Onions*, &c. To these may be added *Nisroch*, which was the *god* of the *Assyrians*, and, as it seemeth, had his *Temple* at *Nineve*, 2 *King.* 19. *ult.* and *Esay* 37. *ult.* Secondly, רמן *Rimmon*, the word signifieth a *Pomegranate*. Concerning this Idol it is much controversed, whether *Naaman* sinned not in saying, *The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon*, &c. 2 *King.* 5. 18. Read the words in the *Præter tense* [when my *Master* went into the house of *Rimmon*] the sense appears to be a pardon craved for sins past, not afterwards to be committed. The same word בבוא *Bebho*, *in going*, is put to express the time past, in the titles of the *Psalms* 52. and *Psalm* 54. Thirdly, *Nebo* otherwise called *Nabo*, and Idol of the *Assyrians*, *Jer.* 48. 1. He had his name from *Prophecy*, נבא *Nabhi*, signifying a *Prophet*, he seemeth not much to differ from Ζεὺς βουλαῖος, or Ζεὺς μαντικὸς, so often mentioned in *Homer*. (*g*) *Diodorus Siculus* maketh them both one, and we may

a *R. Jarchi.* 2 *King* 17. *R. David non dissentit.*

b *Lucian l.* 16 *de Syr. Dea.*
c *Herodotus in Euterp.*
d *Cic. de legib. l.* 1. *vid. Tiraquel. in Alex. ab Alex. lib.* 6. *It. Diodor. Sicul. lib.* 1. 8.
e *Alex. Neopol. l.* 6. *c.* 26.
f *Porrum & cepe, nefas violare & frangere morsu. O sanctas gentes quibus hæc nascuntur in hortis Numina. Juvenal. satyr.* 15.

g *Diod. Sicul. l.* 4. *c.* 72.

may render *Nebo*, the *Aſſyrians*, *Ammon*, or *Jupiter Vaticinus*, the *god of their Oracles.*

CHAP. VIII.

The ſeveral manners of Divine Revelation.

AS *Idolatry* originally ſprang from miſtaking of Scriptures; ſo Witch-craft and Sorcery, (which holdeth near affinity with *Idolatry*) ſeemeth to have had its firſt beginning from an imitation of *Gods Oracles. God ſpake in divers manners*, Heb. 1. 1. *By Dreams, by Urim, by Prophets*, 1 Sam. 28. 6, 7. when the Lord would by none of theſe anſwer King *Saul*, then he ſought to a Witch. To theſe might be added *Gods* ſpeaking from between the *Cherubims*, his anſwering by *Viſions*, *Angels*, and *Voices*: but the chief manner of revealing himſelf, obſerved by the *Hebrew* Writers, are four, which they term (*a*) *four degrees of Prophecy*, or *Divine Revelation*: ſomewhat therefore being ſpoken of theſe, I purpoſe to explain the ſeveral ſorts of unlawful divinations mentioned in Scripture.

[a] *P. Fagius in Exod.* 28.

The firſt *degree* was נבואה *Nebuah*, *Propheſy*. This was when *God* by certain viſions and apparitions revealed his will.

The ſecond was רוח הקדש *Ruach Hacodeſch*, *The inſpiration of the Holy Ghoſt*, whereby the party was inabled without Viſions or Apparitions, to propheſie: Some ſhewing the difference between thoſe two (*b*) add, that the gift of Prophecy did caſt a man into a trance or extaſie, all his ſenſes being taken from him; but the inſpiration of the Holy Ghoſt was without any ſuch extaſie, or abolition of the ſenſes, as appeareth in *Job*, *David*, *Daniel*. Both theſe degrees, as likewiſe Urim and Thummim ceaſed in the ſecond Temple, whence

[b] *D. Kimchi. præfat. in Pſal.*

whence their ancient *Doctors* ſay, (*c*) that after the *latter Prophets Haggay, Zachary*, and *Malachy* were dead, the *Holy Ghoſt went up or departed from Iſrael.* Howbeit, they had the uſe of a *voice* or *eccho* from Heaven. In which ſpeech we are not to underſtand that the *Holy Ghoſt* wrought not at all upon the creatures, or that it wrought not then in the ſanctification of men, as in former times, but that this *extraordinary enabling men to propheſie by the inſpiration of the Holy Ghoſt then ceaſed*; and in this ſenſe the *Holy Ghoſt was ſaid to have departed from Iſrael.* Unto this common received opinion, that paſſage might have reference, *Acts* 19. *We have not ſo much as heard whether there hath been an Holy Ghoſt or no.* That they did not doubt the diſtinction of perſons, appeareth clear, if that be true which (*d*) ſome have noted, that the ancient *Jews* before *Chriſt* were ſo catechiſed in that point, that they obſerved the *Myſtery of the Trinity* in the name יהוה *Jehovah*, for though the name conſiſted of four letters in number, whence it was called τετραγράμματον, *Quadriliterum*, yet there were but *three ſorts of letters in the name:* י *Jod* ſignified the *Father*, who was the beginning of all things: ו *Vau* is a conjunction copulative, and denoted the *third perſon in Trinity*, which proceedeth from the *Father* and the *Son*, ה *He* ſignifieth the *Son of God.* The *Rabbines* have a ſaying, that God made all things, *in litera*, ה *He.* They may allude to this, that he made all things by Word: he ſaid, Let there be thus, and thus, and it was ſo: but they may alſo allude to the *ſecond perſon in Trinity*, And furthermore, they note that ה *He*, is doubled in this name, to demonſtrate both Natures of our bleſſed Saviour.

(*c*) *Talmud in Sanhedrin. c.* 1.

(*d*) *P. Fagius in Exod.* 28.

The *third degree*, was *Urim* and *Thummim. Urim* ſig-

ſignifieth light, and *Thummim* perfection. That they were two ornaments in the *High-prieſts breaſt-plate*, is generally agreed upon: but what manner of ornaments, or how they gave anſwer, is hard to reſolve. (*e*) Some think them to be the four rows of ſtones in the breaſt-plate, the *ſplendour and brightneſs* of which foreſhewed victory, and by the rule of contraries, we may gather, that the *darkneſs of the ſtones* not ſhining preſaged evil. (*f*) Others ſay it was the name *Jehovah* put in the doubling of the breaſt plate, for that was double, *Exod.* 28. 16. (*g*) Others declare the manner of conſulting with *Urim* and *Thummim* thus: Firſt, they ſay that only the *King*, or elſe the (*h*) *Father of the Conſiſtory* had power to conſult, or to propoſe the matter unto the *Prieſt*, and the *Prieſt* only had power to reſolve. *Secondly*, that the matter propoſed muſt not be trivial, but of moment and great difficulty. *Thirdly*, that this holy writing, termed *Urim* and *Thummim*, conſiſted of all the *Tribes names*, and likewiſe of the *Patriarks*, *Abraham*, *Iſaac* and *Jacob*; ſo that no letter of the *Alphabet* was wanting. The queſtion being propoſed, ſome ſay that the letters which gave the anſwer were בולטות (*i.*) *they did ariſe* and *eminently appear above the others*. An example they take from the 2 *Sam.* 2. 1. When *David* asked the Lord, Shall I go up into any of the Cities of *Judah*? the Lord anſwered, עלה *Gnalah*, *goup*. Here, ſay they, ע appeared out of the name of שמעי *Schimeon*, ל out of the name of לוי *Levi*, ה out of the name of יהודה *Jehudah*. Others ſay, that the letters which repreſented the Oracle were מצטרפות (*i.*) that they did after a ſtrange manner *joyn themſelves into perfect ſyllables* and entire words, and made the anſwer compleat. Many other opinions might be reckoned up, but

e *Joſeph Antiq. l.* 3. *c.* 9.

f *R. Solomon quemadmodum refert D. Kimchi in radic.*

g *Talmud. in Jonah c.* 6. *vid. P. Fagium in Exod.* 28.

h *Abbeth. din.*

h *R. David. in Radic.*

(*h*) but he ſpoke beſt, who ingenuouſly confeſſed that he knew not what *Urim* and *Thummim* was.

The fourth degree was בת קול *Bath Kol*, *filia vocis*, *the Daughter of a Voice*, or an *Eccho*; by it is meant a *voice from heaven declaring the will of God*; it took place in the *ſecond Temple*, when the three former degrees of Prophecy ceaſed: it gave teſtimony of our Saviour; Lo, a *voice from heaven*, ſaying, *This is my beloved Son in whom I am well pleaſed*, *Mat.* 3 17. It was in truth the *Prologue*, *Preface*, or *Type of that true voice of the Father*, that *Eternal Word which revealed his Fathers will unto mankind.*

Theſe were the extraordinary means by which *God* revealed himſelf to his people of old: ordinarily, he revealed himſelf by his written word. Notwithanding the *Hebrews* ſay, that the Law, even from the firſt time of its delivery unto *Moſes*, was twofold: the one committed to writing, which they call תורה שבכתב *Thora Schebictab*, the written Law: the other delivered by tradition, תורה בעל פה *Thora legnal pe*, it was alſo termed their *Kabbala*, from קבל *Kibbel*, ſignifying *Accipere*, to receive or learn. They ſay both were delivered by *God* unto *Moſes* in Mount *Sinai*; but this latter was delivered from *Moſes to Joſhua*, *from Joſhua to the Elders*, *from the Elders to the Prophets*, *from the Prophets to thoſe of the great Synagogue*, *And ſo ſucceſſively to after-ages*, *till at laſt it was digeſted into one Book*, *containing principally precepts and directions for thoſe Iſraelites which inhabited the holy land*. *It is called* Talmud Hieroſolymitanum. *It was compoſed in the year of our Lord* 230. This, becauſe it containeth but a few conſtitutions, is but of little uſe. About 500 *years after Chriſt*, then was there a more full and exact collection of their conſtitutions, for

for direction of thoſe *Jews* which dwelt in *Babylon*, and other foreign places; this is termed *Talmud Babylonicum*, and is of greateſt uſe among Authors, it containeth the body of *their Civil and Canon Law*. This traditional law, they hold to be as authentick, as their written word, and that *Moſes* received it from God, when he received the Law; for, ſay thay, were it not for this expoſition, the *Decalogue* it ſelf, might have been delivered (*a*) *In hora veloci*, *in leſs then an hour*.

a קלח בשעתא *Moſes Kotſen. in præf.*

Here we muſt know that the word *Kabbala*, when it is applied to the *Kabbaliſts*, to difference them from the *Talmudiſts*, is taken in a ſtricter ſenſe, and ſignifieth thoſe ſubtleties or myſteries which are obſerved from the different writing of ſome letters in the Scripture, from the *tranſpoſing of them*, from a *myſtical kind of Arithmetick*, &c. This was never wholly committed to writing. Some inſtances we have *Gen.* 23. 2. *Abraham came* לבכחה *to weep for Sara*. Here (*b*) becauſe the letter *Caph* is leſs then the reſt, they note that *Abraham wept but a little for Sara*, becauſe ſhe was old. Again, the letter *Aleph* is found ſix times in the firſt verſe of *Geneſis*: Hence R. *Elias* collected that the world ſhould endure but *ſix thouſand years*: becauſe *Aleph* in the *Hebrews computation* ſtandeth for a thouſand. From the tranſpoſition *of letters* they conclude after this manner; חרם *Cherem* ſignifieth *Anathema* or *Excommunication*, by a *Metatheſis* or *tranſpoſition of letters*, it is made רחם *Rachem* ſignifying *mercy*, by another *tranſpoſition* it is made רמח *Ramach*, which letters in the *Jews computation* make 248. which in their Anatomy, they find to be the juſt number of members in a mans body: their concluſion hence is, that if *an excommu-*

b *Baal Turim.*

nicated perſon do truly repent, then his Cherem is turned into Rachem, his curſe turned into a bleſſing: if he do not repent, then his Cherem entreth into Ramach, the curſe entreth into all his members, to the utter deſtroying of the whole man. Again, איש *Iſch*, ſignifieth *a man*, אשה *Eſcha*, *a woman*. Hence they note, that in the *name of the man* there is י *Jod*, which is not in the *name of the woman*; in the *name of the woman* there is ה *He*, which is not in the *name of the man*: both theſe make יה *Jah*, one of the names of God: theſe being taken away, in both names there remains אש *Eſch* ſignifying *fire*, to ſhew, that as long as man and wife agree, *God is with them*: but when they diſagree, *fire is between them*: Thus we ſee what vain miſteries their *Kabbaliſts* obſerve.

CHAP. IX.

Their Teraphim.

COncerning the *Teraphim*, two things are eſpecially to be enquired. *Firſt*, what they were? *Secondly*, for what uſe? the word תרף *Taraph*, ſignifieth in general the *compleat Image of a man*. *Michael* took an *image*, (*a Teraphim*) and laid it in the bed, 1 *Sam.* 19.13. More particularly it ſignifieth an *idol* or *image made for mens private uſe in their own houſes*, ſo that theſe images ſeem to have been their *Penates* or *Lares*, their houſhould *gods*; wherefore haſt thou ſtoln my *gods*? *my Teraphim*, *Gen.* 31. 30. And this man *Micha* had *an houſe of gods*, and made an *Ephod* and *Teraphim*, *Judg.* 17. 5. Becauſe of the worſhip exhibited to theſe *Idols*: Hence from the *Hebrew Taraph*, or as ſome read it, *Tharaph*, cometh the

Greek

Greek (a) θεραπεύειν, *To worship.* The manner how these *Images* were made, is fondly conceived thus among the *Rabbies*; *They* (b) *killed a man that was a first-born son, and wrung off his head, and seasoned it with salt, and spices, and wrote upon a plate of gold the name of an unclean spirit, and put it under the head upon a wall, and lighted Candles before it, and worshipped it.* With such *Laban* spake, say they. But, without controversie, the *Teraphim* which *Michael* put in the bed, was a *compleat stature, or image of a man.* The use of these *Images* was, to consult with them as with *Oracles*, concerning things for the present unknown, or future to come. To this purpose they were made by *Astrologers* (c) under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The *Teraphims have spoken vanity*, *Zach.* 10. 2. And among other reasons, why *Rachel* stole away her Father Images, this is thought to be one, that *Laban* might not, by consulting with these Images, discover what way *Jacob* took in his flight.

a οὐδ' ἀθανάτους θεραπεύειν ἤθελον. *Hesiod.*

b R. Eliezer vt. Elian Thisbit.

c *Aben Ezra, Gen.* 31.

CHAP. X.

The several sorts of Divination forbidden.

WE shall find, *Deut.* 18.10, 11. those *Diviners*, which are by the Law forbidden, distinguished into *seven kinds*; not because there were no other, but they were the most usual. 1. *An observer of times.* 2. *An Inchanter.* 3. *A Witch.* 4. *A Charmer.* 5. *A consulter with familiar spirits.* 6. *A Wizard.* 7. *A Nigromancer.* To these we may add an eigth; out of *Hos.* 4. 12. *Consulting with the staff.*

And a ninth out of *Ezek.* 21. 21. *A conſulter with entrals.* 1. The firſt is מעונן, an *obſerver of times*, (*a*) one that diſtinguiſheth times and ſeaſons, ſaying, *Such a day is good, or ſuch a day is naught, ſuch an hour, ſuch a week, ſuch a month is luckie, and ſuch and ſuch unluckie for ſuch and ſuch buſineſſes*: (*b*) whence thoſe that derive the word from עין *Gnajin*, ſignifying an *eye*, (as if hereby were meant a *Jugler*, or *Impoſter, who deceived the eyes of his ſpectators by caſting a miſt before them*) utterly miſtake; more pertinently they ſpeak, who derive it from עונה *Gnona*, ſignifying *Time*. But of all I approve thoſe who derive it (*c*) from ענן *Gnanan*, *a Cloud*, as if the Original ſignified properly a *Planetary*, or *Star-gazer*. Hereby he is diſtinguiſhed from the ſecond ſort of unlawful *Diviners*, for he alſo was an Obſerver of times; *the firſt* drawing his concluſions from the *colour or motion of the Clouds*: *the ſecond from his own ſuperſtitious obſervation of good and evil events, happening upon ſuch and ſuch dayes, ſuch and ſuch times*: the *firſt* ſeemeth to have drawn his concluſions, *à priori*, from the *Clouds* or *Planets, cauſing good and bad events*, the ſecond, *à poſteriori, from the events themſelves, happening upon ſuch and ſuch times*. This *Planetary*, when he obſerved the *clouds* ſeemeth to have ſtood *with his face Eaſtward*, his *back Weſtward, his right hand towards the South, and his left hand towards the North*: except it was from this poſiture of the *Star-gazers body* in time of obſerving, I find no reaſon why the *Hebrews* ſhould term the *Eaſtern* part of the world קדים *Kadim* i. The *former part of the world*: the *Weſtern part* אחור, i. e. The *back part*; the *South part* ימין *Jamin*, i. e. The *right hand*, the *North part* שמאל *Shemol*, i. e. The *left hand*. That the reaſon of theſe denominations, is, becauſe

a *Jarchi Lev.* 19. 26.

b D. *Kimchi in rad.*

c *Aben Eſra Levit.* 19. 26.

becauſe *Adam* was created with his face towards the *Eaſt*, is as vain, as hard to prove.

2. The ſecond is, מנחש, *Menacheſch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothſayer*; The Original ſignifieth ſuch an one, *who out of his own experience draweth obſervations to foretel good or evil to come*, as *Soothſayers* do, by obſerving ſuch and ſuch events, by ſuch and ſuch flying of Birds, ſcreechings, or kawings. The *Rabbines* ſpeak in this wiſe: (d) *He is Menacheſch, a ſoothſayer, who will ſay, becauſe a morſel of bread is fallen out of his mouth, or his ſtaff out of his hand, or his ſon called him back, or a Crow kawed unto him, or a Goat paſſed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will ſay, Do not this or that to day.* This word is uſed, *Gen.* 30. 27. I have *learned by experience*, ſaith *Laban*, that the Lord hath bleſſed me for thy ſake. Again, *Gen.* 44. 5. *Is not this the cup in which my Lord drinketh, and whereby indeed he* divineth? that is, *proveth, or naketh tryal or experience what manner of men ye are*: The *Heathen* people were very ſuperſtitious in theſe obſervations: Some days were *Atri*, others *Albi*; ſome *unluckie*, others *luckie*; on ſome days they accounted it unfortunate to begin battel, on ſome months unfortunate to marry.

Menſe malum Maio nubere vulgus ait.
Ovid. Faſt.

And as they were *ſuperſtitions in obſerving unluckie ſigns*, ſo likewiſe in the means uſed to *avert the evil* portended: the means were either *words* or *deeds*. (e) *Deeds*; thus if any unlucky Bird, or ſuch like came in their way, *they would fling ſtones at it*; and of this ſort is *the ſcratching of a ſuſpected Witch*, which among the ſimpler ſort of people is thought to be a means

(d) D. Kimchi. in radic.

(e) Plura iſtiuſmodi ἔνοδια σύμβολα vide apud Theophraſtum Charakter. περὶ δεισιδαιμ.

means to cure *Witch-craft*. *By words*, they thought to elude the evil, ſignified by ſuch ſigns, when they ſay, Εἰς κεφαλὴν σοὶ, *In caput tuum recidat hoc omen*; *This evil light on thy own head.*

The third is מכשף *Mecaſcheph*, *a Witch*, properly *a Jugler*. The Original ſignifieth ſuch a kind of *Sorcerer, who bewitcheth the ſenſes and minds of men, by changing the forms of things, making them appear otherwiſe than indeed they are.* The ſame word is applied to the Sorcerers in *Egypt*, who reſiſted *Moſes*, *Exod.* 7.11. Then *Pharaoh* alſo called *Mecaſchphim*, the *Sorcerers*. Now the *Magicians* in *Egypt*, they alſo did in like manner with their *Inchantments*. This latter part of the Text explaineth what thoſe Sorcerers were. In that they are called *Magicians*, it implieth their learning, that they were *wiſe men*, and *great Philoſophers*: the word *inchantments* declareth the *manner of the deluſion*, and it hath the ſignification of ſuch a *ſlight whereby the eys are deluded*, for להטים *Lahatim*, there traſlated *inchantments*, importeth the *gliſtering flame of a fire, or ſword wherewith the eyes of men are dazl'd.* The *Greek* verſion doth not unfitly term them φαρμακὸς, *Unguentarios, Seplaſiarios, Compounders of Medicines*, or if you pleaſe (*f*) *complexion-makers, ſuch Artiſans who muſk mens and womens faces with paintings and falſe complexions.* Hence it is that the *Apoſtle* compareth ſuch falſe teachers, *who under a form and ſhew of godlineſs*, lead captive ſilly women, to the *Egyptian* Sorcerers, *Jannes* and *Jambers who reſiſted* Moſes, 2 *Tim.* 3. 8. Theſe two were of chief note. In the (*g*) *Talmud* they are called *Johanne* and *Mamre*; by (*h*) *Numenius*, a *Pythagorean*, *Jannes* and *Mambres*; by (*i*) *Pliny*, *Jamnes* and *Jotape*.

f φαρμακὸς ἡ ἐπὶ μύρων, *Suidas.*

g *Talmud. tract. Menachoth. c.* 9.

h *Origen contra Celſum. lib.* 4.

i *Plin. nat. hiſt. lib.* 30. *cap.* 1.

The fourth in חובר *Chober*, *a Charmer*. The *Hebrew*

brew word ſignifies *conjoyning* or *conſociating*; either from the league and fellowſhip which ſuch perſons have with the devil, or as *Bodine* thinketh, (*k*) *becauſe ſuch kind of Witches have frequent meetings, in which they dance and make merry together.* *Onkelos* tranſlateth ſuch a charmer רטין *Raten, a mutterer*, intimating the manner of theſe Witcheries to be by the muttering, or ſoft ſpeaking of ſome ſpell or charm. The deſcription of a *Charmer* is thus delivered: (*l*) *He is a charmer who ſpeaketh words of a ſtrange language, and without ſenſe, and he in his fooliſhneſs thinketh that theſe words are profitable: that if one ſay ſo or ſo unto a Serpent or Scorpion, it cannot hurt a man, and he that ſaith ſo or ſo unto a man, he cannot be hurt*, &c. *He that whiſpereth over a wound, or readeth a verſe out of the Bible, likewiſe he that readeth over an Infant, that it may not be frighted, or that layeth the book of the Law, or the Phylacteries upon a child that it may ſleep, ſuch are not only among Inchanters, or Charmers, but of thoſe that generally deny the law of God, becauſe they make the words of the Scripture a medicine for the body, whereas they are not, but medicine for the ſoul.* As it is written, *Prov.* 3. 22. *They ſhall be life unto thy ſoul.* Of this ſort was that whereof (*m*) *Bodinus* ſpeaketh, *That a child by ſaying a certain verſe out of the Pſalms, hindred a woman that ſhe could not make her butter; by reciting the ſame verſe backward, he made her butter come preſently.*

k *Bodinus Mag. dæmon. l.* 1. *c.* 6.

l *Maimon. tract. Idolol. c.* 11. *ſect.* 10, 11.

m *Bodin. Mag. dæmon l.* 2. *c.* 1.

The fifth, שאל אוב *Schoel Ob, a conſulter with Ob*, or *with familiar ſpirits.* *Ob* ſignifieth properly a *bottle*, and is applied in divers places of Scripture to *Magicians*, becauſe they being poſſeſſed with an evil ſpirit ſpeak with a ſoft and hollow voice, *as out of a bottle.* The *Greek* calleth them Ἐγγαστριμύθους, (*n*) *Ventriloquos, ſuch whoſe voice ſeemeth to proceed out of their belly.*

n *Chryſoſtom.* 1 *Cor.* 12. *Tert. adv. Marcion. l.* 4. *c.* 25.

ly. Such a *Diviner* was the Damoſel, *Acts.* 16. 16. in (*o*) S. *Auguſtines* judgment, and is probably thought ſo by moſt Expoſitors, who are of opinion, that the *ſpirit of Python* with which this Damoſel was poſſeſſed, is the ſame, which the *ſpirit of Ob* was amongſt the *Hebrews*. Hence the *Witch of Endor*, whom *Saul* requeſted to raiſe up *Samuel*, is ſaid in *Hebrew* to have conſulted with *Ob*; but among the *Latine* Expoſitors, ſhe is commonly tranſlated *Pythoniſſa*, *one poſſeſſed with the ſpirit of Python.*

o *Auguſt.* 2 *de doct Chriſt.* c. 23.

The ſixth is, ידעני *Iiddegnoni*, a *Wizard*; in the *Greek*, he is tranſlated ſometimes γνώστης, *a cunning-man.* In both Languages he had his name from *knowledge*, which either the *Wizard* profeſſed himſelf to have, or the common people thought him to have. The *Rabbies* ſay, he was called in *Hebrew from a certain beaſt named by them* (*p*) Jadua, *in ſhape reſembling a man, becauſe theſe Wizards, when they did utter their Propheſies, held a bone of this Beaſt between their teeth.* This haply might be ſome *Diabolical Sacrament or Ceremony*, uſed for the Confirmation of the league between *Satan* and the *Wizard.* (*q*) *Prophane* Hiſtory mentioneth Divinations of the like kind, as that *Magicians* were wont to eat the principal parts and members of ſuch beaſts, which they deemed *Prophetical*, thinking thereby; that by a kind of μετεμψύχωσις the Soul of ſuch Beaſts would be conveyed into their bodies, whereby they might be enabled for Prophecy.

p P. *Fag. Levit.* 19. *Verum Atheneus beſtiam hanc vocat* κάλω βλεπτάδα. *Vid. Bodin. Mag. damon. l.* 1. c. 6. p. 89.

q *Perer. de Mag. p.* 57.

The ſeventh is דורש אל חמתים *Doreſch el hammethim*; the *Greek* anſwereth word for word, Ἐπιζητὴς τὸς νεκρὸς, *An enquirer of the dead, a Necromancer.* Such Diviners conſulted with *Satan in the ſhape of a dead man.* A memorable example we find recorded,

1 *Sam.*

1 *Sam.* 29. There, King *Saul*, about to war with the *Philiſtines* (God denying to anſwer him either by *dreams*, or by *Urim*, or by *Prophets*) upon the fame of the *Witch of Endor*, he repaired to her, demanding that *Samuel might be raiſed up from the dead*, to tell him the iſſue of the war. Now that this was not in truth, *Samuel*, is eaſily evinced, both by teſtimonies of the learned, and reaſons. *Firſt*, it is improbable, that God, who had denied to anſwer him by any *ordinary means*, ſhould now deign him an anſwer ſo extraordinary. *Secondly*, no Witch or Devil can diſturb the bodies or Souls of ſuch as die in the Lord, becauſe they reſt from their labors: *Rev.* 14. 14. *Thirdly*, if it had been *Samuel*, he would doubtleſs have reproved *Saul for conſulting with Witches.*

The eighth is שאל בקלו *Scoel maklo*, *A Conſulter with his ſtaff*, *Hoſ.* 14. 12. *Jerome* ſaith, the manner of this divination was thus: *That if the doubt were between two or three Cities, which firſt ſhould be aſſaulted; to determine this, they wrote the names of the Cities upon certain ſtaves, or arrows, which being ſhaked in a quiver together, the firſt that was pulled out determined the City.* (*t*) Others deliver the manner of this Conſultation to have been thus: *The conſulter meaſured his ſtaff by ſpans, or by the length of his finger, ſaying, as he meaſured, I will go, I will not go; I will do ſuch a thing, I will not do it, and as the laſt ſpan fell out, ſo he determined*: This was termed by the Heathens ῥαβδομαντέια or βιλομαντέια *Divination by rods or arrows.*

t Vid. Druſ. in Deut. p. 592.

The ninth was ראה בכבד *Roe baccabed*, *a diviner by intrals*, *Ezek.* 21. 21. *Nebuchadnezar* being to make war both with the *Jews*, and the *Ammonites*, and doubting in the way, againſt whether of theſe he ſhould make his firſt on-ſet; *Firſt*, he conſulted with

his *arrows and ſtaves*, of which hath been ſpoken immediately before; *Secondly*, he conſulted with the *intrals of beaſts*. This practice was generally received among the *Heathens*, and becauſe the *Liver* was the principal member obſerved, it was called ἡπατοσκοπία, *Conſultation with the liver*. Three things were obſerved in this kind of divination. *Firſt*, the colour of the intrals, whether they were all well *coloured*. *Secondly*, their *place*, whether none were *diſplaced*. *Thirdly*, the *number*, whether none were wanting; among thoſe that were wanting, the want of the Liver, or the Heart chiefly preſaged ill; that day when *Julius Cæſar* was ſlain, it is ſtoried, that in two fat Oxen then ſacrificed, the heart was wanting in them both.

THE

THE FIFTH BOOK OF THEIR CONSISTORIES.

CHAP. I.

Their Courts of Judgement, especially their Ecclesiasticall Consistory.

THere were in *Israel* distinct *Courts*, consisting of distinct *persons*, the one principally for *Church-businesses*, the other for *affairs in the Common wealth*; the one an (*a*) *Ecclesiastical Consistory*; the other a *Civil Judicatory*: of these, and their several censures, and punishments, it remaineth now to be spoken.

a *Junius Analyt. Expos. Deut.* 17.

These different Consistories, or *Courts* of Justice, we find first distinguisht, *Deut.* 17. 12. *He which will not hearken unto the Priest, nor unto the Judge.* Where the People of *Israel* are directed, in what cases, and to what persons they should make their Appeals from inferiour *Courts*; Namely, to the *Priest, in matters spiritual, or ceremonial*; and to the *Judge, in mat-*

ters civil or criminal. These two Courts are more plainly distinguished, 2. *Chron.* 19. where *Jehosaphat* reforming many abuses in *Church* and *Commonwealth*, first appointed thorow-out all the fenced Cities of *Judah*, *secular Judges* to determine criminal causes, *verse* 5. And at *Jerusalem* he appointed a *spiritual Court* consisting of *Levites*, *Priests*, *and the chief Fathers of Israel*, *vers.* 8. And in Causes spiritual for the *Lord*, *Amariah* the *High Priest* was chief: in Causes criminal for the *King*, *Zebediah* was chief, *vers.* 11. Likewise the *Prophet Jeremiah* is condemned to die by the *consistory of Priests*, *Jer.* 26. 8.: but by the *Consistory of Princes*, *or secular Judges sitting in the gate*, he was absolved and discharged, *vers.* 16. Yea, although the tyranny of *Antiochus*, and the troublesome times ensuing had bred such a confusion in matters of Government among the *Jews*, that an evident distinction can hardly be found in the *New-Testament*: yet some foot-steps, and imperfect tokens of both Courts are there observable, principally *Matth.* 21. 23. *&* *Matth.* 26. 3. *The chief Priests* and the *Elders* of the People are named as two *distinct Consistories*: and each Consistory seemeth to be differenced by its proper name; The *secular consistory* termed συνέδριον, *A Councel*: the *spiritual* termed συναγωγὴ, *A Synagogue*. *They will deliver you up to the Councells, and they will scourge you in their Synagogues*, *Matth.* 10. 17. Hence that great assembly of *Prophets* and holy men called together by *Esra*, for the reformation of the *Church*, after their return from *Babylon*, is called *Synagoga magna*, *A great Synagogue.*

The office of the *Ecclesiastical Court* was to put a difference between things *holy* and *unholy*, and between *clean* and *unclean*, Levit. 10. 10. and to *determin*

mine Appeals in controverſies of difficulty. It was a *repreſentative Church.* Hence is that, *Dic Eccleſiæ, Mat.* 18. 16. *Tell the Church*; becauſe unto them belonged the *power of Excommunication*, the ſeveral ſorts of which cenſure follow in the next Chapter.

Onely here take notice, that, as in the *Civil Conſiſtories*, conſiſting of *ſeventy Judges*, which was the ſupreme Court, there were two ſat as Chief, namely, one whom they termed *Naſi*, *the Lord chief Juſtice*; and the other whom they termed *Abbeth din*, the *Father of the Senate*: ſo in the *Eccleſiaſtical Conſiſtory* the *High Prieſt* and his *Sagan*, or *ſecond High-Prieſt*, ſate chief there, 2 *King.* 23. 4. (*b*) That the *High Prieſt*, ſate in the *Sanhedrin* neceſſarily, is an errour; for he was, not elected into that Company, except he were a man of extraordinary wiſdome. Again, note, that ſometimes both *Conſiſtories* aſſembled together, as often as the matters to be determined were partly *ceremonial*, partly *civil*, partly belonging to the *Church*, partly to the *Common-wealth*: which being not noted, cauſeth the Courts not to be diſtinguiſhed by many Expoſitors. This meeting and joyning of both *Conſiſtories* often appeareth in the *Goſpel.* The *chief Prieſts* and the *Elders* meet together.

b *Moſes Kotſes. in Sanhedrim.*

CHAP. II.

Of their Excommunication.

THey had three *Degrees of Excommunnication.* The firſt was called in the *N. T. a caſting out of the Synagogue*, *John* 9. 22. by the *Jews* (a) *Niddui* i. *a ſeparation*, or *putting away.* (b) It ſignified *a ſeparation*

a נדוי *Significat hæc vox Separationem, Elongationem, deducitur à verbo* נדה *Separavit. Hinc etiam Proſcriptus, proſſigatus, aut ſeparatus. quiſpiam dicitur* מנודה

b *Buxtorf. ex Rabbinis Epiſt. Heb. pag.* 55.

paration from all commerce or ſociety either with any man or woman, for the diſtance of *four Cubits*; alſo *from eating or drinking with any*; *from the uſe of the marriage bed, from ſhaving, waſhing, or the like*, according to the pleaſure of the *Judge*, and the quality of the offence: It was of force thirty dayes, yet ſo that they might be ſhortned upon repentance. He that was thus *excommunicated*, had power to *be preſent at Divine Service, to teach others, and learn of others*; *he hired ſervants, and was hired himſelf*, but always on condition of the aforeſaid *ſeparation*. If he remained impenitent, according to the pleaſure of the Judge, his puniſhment was increaſed, either to the doubling or the trebbling of the time, or to the extending of it to his lives end; his male-children were not circumciſed: if he died without repentence, then, by the ſentence of the Judge, a ſtone was caſt upon his Coffin or Bier, to ſhew that he was worthy to be ſtoned. They mourned not for ſuch a one with ſolemn lamentation; they followed him not unto the grave; not buried him with common burial.

The ſecond was called in the *N. T. a giving one over to Satan*, 1 *Cor.* 5. 5. By the *Jews* חרם *cherem*. For the better underſtanding of this word, we muſt know that it is not uſed in this ſenſe in the *Old Teſtament*; there we ſhall find it applied to *perſons*, or to *things*; if to *perſons*, then it ſignifieth *a devoting of them to God by their death*, *Levit.* 27. 29. If to *things*, then it ſignifieth *a devoting of them unto God*, by ſeparating them from ordinary uſe: hence it is that *Achan* is puniſht for ſtealing the *devoted* thing, *Joſh.* 7. (c) *Perſons* thus *devoted*, were termed by the *Greeks* ἀναθήματα; and *devoted things*, ἀνάθημα. Notwithſtanding, in the *Apoſtles* time, both *Cherem* and ἀνάθεμα, ſignified a *ſecond de-*

(c) *Budæus* ἀναθήματα *dici tradit, homines ſacros, (i.) quorum capita inferis dicata ſunt & devota*; ἀναθήματα *verò donaria Diis conſecrata.*

gree

gree of Excommunication, differing from the former; *First*, becauſe it was not done in a *private Court*, but publiſhed in the audience of the *whole Church*. *Secondly*, maledictions, and curſes were added out of the Law of *Moſes*. At the publiſhing hereof Candles were lighted; and when the curſes were ended, they put out the Candles, in token that the excommunicate perſon was *deprived of the light of Heaven*. This kind of *excommunication* was exerciſed againſt the *inceſtuous perſon*. And againſt * *Hymaneus*, and || *Alexander*.

The third was called in the *New Teſt.* by the *Syriack* name *Maranatha*, 1 *Cor.* 16. that is, *the Lord cometh*. *Maran*, ſignifieth *the Lord*, and *Atha*, *cometh*, and this they ſay was inſtituted by *Enoch*, *Judg*, 14. The *Jews* called it *Schammatha*, the Etymology of which word I find to be twofold. Some ſay it ſoundeth as much as *Maran-Atha*, *the Lord cometh*. (*d*) *Schem* ſignifying the *Lord*, and *Atha Cometh*: (*e*) others ſay it ſoundeth *There is death*, *Schem* ſignifying *there*, and *Mitha*, *death*. Hence we may render it an *excommunication to death*. (*f*) And this is thought to be the reaſon of that phraſe, 1 *John* 5. 16. *There is a ſin unto death*, i. which deſerveth *excommunication to death*. (*g*) *R. Gerſom* forbade the breaking open of letters, under the penalty of all three ſorts of *excommunication*. And this was termed *Excommunicatio in ſecreto nominis tetragrammati*: ſee the form hereof in the *Chapter of the Sadduces*.

In the *Greek Church* there were (*h*) *four degrees of this cenſure*. 1. Σύνοδος. Thoſe were cenſured with *this degree*, who were only *barred the Lords Table*: as for entrance into the *Church*, hearing the word, praying with the Congregations, they enjoyed equal liberty with *other Chriſtians*, they might ſtand by and behold others receive the *Sacrament*, but themſelves did not

* 1 *Cor.* 5. 5.
|| *Tim.* 20. 25.
d שם *Dominus* אתא *venit*
e *Elias Thisbites in radice* שמתא.
f *Bertram de Politia Judaic. c.* 2. *p.* 21.
g *Buxtorf. Epiſt. Hebr. p.* 59. *in dorſo Epiſtolæ ſubjici ſolebat hæc abbreviatura* אסד בחת מח *i. prohibitum eſt per anathema Rab. Gerſom luminis captivitatis* (*ſcil. reſignare has literas.*)
h *Vid. Juſtelli notas in codicem canonum, Eccleſ. univerſ. ad ca. non.* 25. *Bellarm. de pœnit. l.* 1. *c.* 22 *& Caſaub. Exercit. p.* 552. *obſervant quia-tum gradum, quem ille* μίσων *olim, Alter* μέθεξιν, *appellat.*

partake thereof, whence they were called *Stantes.* 2. ὑποπτώσεις, concerning this cenſure, all that I read of it, is thus; that he that is *thus cenſured* hath admittance into the Church, (*i*) but his place muſt be *behind the Pulpit,* and he muſt depart with the *Catechumeni,* that is, ſuch *Pagans* who were gained to the *Chriſtian Faith*, but not fully admitted into the *Church,* becauſe they wanted baptiſm, and therefore that they might not pray promiſcuouſly with other *Chriſtians,* there was a place behind the *Quire of the Church* in manner of Cloyſters, allotted to them, and was from them called, (*k*) *Catechumenum:* This I take to be the place for this *ſecond degree of Excommunication,* ſo that the force of this cenſure I think to conſiſt in theſe three things. Firſt, they were *barred the Lords Table.* Secondly, they might *not ſtand by at the Adminiſtration of the Lords Supper* (which was allowed in the firſt degree) and this appeareth clearly, becauſe the *Chatechumeni departed always at the celebration of the Communion*; for to them principally it was ſaid *Ite miſſa eſt.* Thirdly, though they might γονυπετεῖν *fall down on their knees and pray,* and were thence called *Succumbentes,* yet this they might not do in the Congregation, but only in that place *behind the quire or pulpit,* which was allotted to the *Catechumeni,* and in this alſo this *ſecond degree* differeth from the *firſt.* The third ſort of cenſure was ἀκρόασις, the party thus cenſured was permitted to come no further than *the Church Porch,* where it was lawful for him to hear the Scriptures read, but not to joyn in prayer, nor to approach the Lords *Table,* whence ſuch were termed *Audientes.* The fourth, and laſt ſort, was πρόκλαυσις, perſons under this cenſure ſtood quite without the Church, requeſting thoſe that entred in, with tears and

i *Vid. Iuſtol. loco citato.*

k *Hoſpin. de Templis p.* 88.

and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes.*

Seeing it is commonly thought, that *Cain* was censured by the first degree of *Excommunication*, called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*; both these being of such antiquity, I dare not say that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleanness*, which excluded people out of the *three Camps*, though there was an observable proportion between them. (*l*) *Niddui* may be parallel'd with the exclusion out of the *Camp of God alone*, which befel those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the *Camp of God, and the Camp of Levi*, which befel those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of *all three Camps, the Camp of God, the Camp of Levi, and the Camp of Israel*, this befel those that were defiled of leprosie; and from the *Jews*, it is probable that the *Greek* and *Latine Churches* borrowed their *degrees of Excommunication.*

(*l*) *De quibus P. Fagius, in Num. 5. 2.*

CHAP. III.

Their Civil Consistories, what persons were necessarily present in them.

IN many things men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of mans; *thou shalt not avenge, nor be mindful of wrong*, *Levit.* 19. 18. which the *Hebrews* explain thus; *To avenge*, is to deny a good turn to one who formerly denied him. To *be mindful of a wrong*, is to

do a good turn to one who formerly would not do ſo much for him; but at the doing thereof, to upbraid the other of his unkindneſs. They illuſtrate it thus: when *Reuben* ſaith to *Simeon*, Lend me thy Hatchet; he anſwereth, I will not lend him: Afterward *Simeon* hath need to borrow an Hatchet of *Reuben*, and ſaith unto him, lend me thy Hatchet: *Reuben* ſaith unto him, I will not lend him, thou wouldſt not lend me thine: this is נקימה *Nekima*, *Avengement*. Now when *Reuben* ſaith to *Simeon*, Lend me thy Hatchet: he anſwereth, I will not lend him: afterwards *Simeon* borroweth an Hatchet of *Reuben*: *Reuben* ſaith, lo, I will lend it thee, I will not deal with thee as thou dealedſt with me, this is נטירה *Netira*, *Mindfulneſs*: both theſe were ſinful, but not liable to mans judgment.

In all civil Courts, five ſorts of perſons were always preſent. 1. *Judges.* 2. *Officers.* 3. *Pleaders.* 4. *Notaries.* 5. *Witneſſes.* In the *ſupream Court* there was one that was chief over all the other *Judges*, they called him in *Hebrew*, *Naſi*, in *Greek* ἀρχων, *The Prince*. His leave was craved for the tryal of actions. The *Witneſſes* were at leaſt two, *Deut.* 19.15. If they were falſe, they puniſh'd them with a *Talio*, the ſame puniſhment which he intended againſt his brother, *Deut.* 19.19. The *Notaries* were two, (*a*) one ſtood on the *right hand to write the ſentence of Abſolution*, and what was ſpoken in defence of the party; the other ſtood on the *left hand, to write the ſentence of condemnation*, and the objections againſt the party. (*b*) *Druſius* thinks that *Chriſt* ſpeaking of the laſt Judgment had reference to this, *He ſhall ſet the ſheep on the right hand, and on the left the goats, Matth.* 25. 23. The *Officers* were in manner of *Sheriffs*, they were preſent to execute

a *Moſes Kotſen. in Sanhedrin.*

b *Druſ. prater. Matth.* 25.

execute what the *Judges* determined; whence they carried up and down their (*b*) *ſhaves* and *whips*, as the *Conſuls* of *Rome* had *Rods* and *Axes*, carried before them for the readier execution of juſtice. In *Hebrew* they are called שוטרים *Schoterim*, by the Septuagint ſometimes γραμματεῖς, in our *Engliſh* tranſlation commonly *Officers*, and by Saint *Luke* πράκτορες: for doubtleſs there is alluſion unto them, *Luke* 12. 58. When thou goeſt with thine adverſary, (ἄρχοντι) to the *Magiſtrate*, as thou art in the way, give diligence that thou maiſt be delivered from him, leſt he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בעל ריב *Baal rib*, he ſtood on the *right hand* of the party cited into the *Court*, whether he pleaded for, or againſt him. The *Lord* ſhall ſtand on the right hand of the poor, to ſave him from thoſe that judge his ſoul, *Pſa.* 119. 31. that is, *The Lord ſhall plead his cauſe.* And *Satan* ſtood at the *right hand of Joſhuah*, *Zach.* 3. 1. thet is *to accuſe him*, *or plead againſt him.* When S. *John* ſpeaketh, *If any man ſin, we have an Advocate*, 2 *John* 2. 1. he alludeth unto this *Baal rib*, or *Pleader*. The *Judges*, they examined and determin'd matters, and after examination, ſentence was pronounced by the *Judge* in this manner: *Tu N. juſtus, Tu N. reus, Thou Simeon art juſt: Thou Reuben art guilty:* at the pronunciation of which the guilty perſon was dragged to the place of execution. *When he ſhall be judged, let him be condemned*, *Pſ.* 109. 7. the *Hebrew* is *Let him go out wicked.*

b *Moſes Kotſenſ. in Sanhedrin.*

The manner of ſentencing perſons, varied in moſt Countries. The *Jews* by a ſimple pronunciation of ſentence, both abſolved men, and condemned them. The (*c*) *Romans* gave ſentence by caſting in Tables into a certain box or urne prepared for the purpoſe:

c *Roſin Antiq. Rom. l.* 9 *c.* 24.

if they absolved any, they wrote the letter *A* in the table, it being the first letter of *Absolvo*: if they would condemn any, they cast in a table with *C* written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *N L*, signifying *Non Liquet*. The (*d*) *Grecians* in like manner used three letters: Θ was a token of *condemnation*, which occasioned that of *Persius*.

d *Eras. Adag.* Θ *præfig.*

Et potis es nigrum vitio præfigere Theta.

I was a token of *absolution*; Λ, of *ampliation*. Others signified *condemnation*, by giving a *black stone*; and *absolution* by giving a *white stone*.

Mos erat antiquis niveis atrisque lapillis,
Hos damnare reos, illos absolvere culpa.
Ovid. Metamorph. 15.

To this there seemeth to be allusion, *Rev.* 2. 17. To him who overcometh I will give a *white stone*; that is, I will absolve and acquit him in the day of judgment.

Note these three phrases, ἀναστῆναι εἰς κρίσιν, *To rise up to judgment*; ἀναστῆναι ἐν κρίσει, *To rise up in judgment*; ἐξελθεῖν δεδικαιωμένος, *To depart guilty*. The first is applied to the *Judge* in the execution of Justice. *When God rose up to judge, Psalm* 76. 10. that is, *to execute judgment*. The second is applied *to the party prevailing in judgment*. *The men of Nineveth shall rise up in judgment with this generation*, *Matth.* 12. 41. that is, *shall be justified before this generation*. The last is applied to the *party condemned*, Psal. 109. 7. *Let him depart guilty or wicked: the ungodly shall not stand in judgment*, *Psal.* 1. The like phrases were in use among the *Romans*: *Stare in Senatu*, to prevail in the *Senate*; *Causâ cadere*, *to be cast in ones suit*. But these phrases among the *Romans* I think to have been taken out of

of their Fence Schools, where the ſet poſiture of the body, by which a man prepareth himſelf to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de Statu*, *to give back*; *Gradum vel ſtatum ſervare*, *to keep's one ſtanding*: and from thence have thoſe elegancies been tranſlated into places of Judgment.

CHAP. IV.

The number of their Civil Courts.

THeir Civil Courts were two, סנהדרים גדולה *Sanhedrim gedola*, *the great Conſiſtory*, or *Supreme Senate*, סנהדרים קטנה *Sanhedrim Ketanna*, *the leſſer and inferiour Court.* Thus I find them divided generally by the *Rabbins*: And although the latter was ſubdivided, as will after appear; yet in old time there were only two firſt branches: which diviſion our *Saviour Chriſt* ſeemeth to have followed, calling the leſſer Court κρίσιν, by the name of *Judgment*: the greater συνέδριον, by the name of a *Counſel.* Whoſoever is angry with his brother unadviſedly, ſhall be culpable of *Judgment.* Whoſoever ſaith unto his brother *Raca*, ſhall be worthy to be puniſhed by the *Councel*: Whoſoever ſhall ſay *Fool*, ſhall be worthy to be puniſhed with the *fire of Gehenna*, *Mat.* 5. In which words, as there is a *gradation of ſin* 1. *Anger*, paſſion of the mind. 2. *Raca*, (c) ſcornful, or ſlighting ſpeech, as *Tut*, *Tuſh*, *&c.* 3. *Fool*, reproachful and opprobrious names: ſo likewiſe there is a *gradation of puniſhment.* 1. *Judgment*, a leſſer Court. 2. *Counſel*, the greater Court. 3. The *fire of Gehenna*: Now *Gehenna* was a Valley, terrible for

c *Raca*, *non grandis alicujus eſt ſermonis aut convitii, ſed magis è contemptu natum eſt, & negligentia dicentis Chryſoſt. homil.* 16. *in Mat.*

for two ſorts of fires in it: Firſt, for that wherein men burnt their children unto *Moloch* (*f*) Secondly, for another fire there continually burning, to conſume the dead carkaſſes, and filth of *Jeruſalem*; partly for the terribleneſs of the firſt, and partly for the contemptibleneſs of the place by reaſon of the ſecond fire, it was a *type of hell fire it ſelf.* We may reſolve that text thus, *anger* deſerved the puniſhments of the *leſſer Court*; *Raca*, the puniſhments of the *greater*: and *Fool* deſerved puniſhments beyond all Courts, even the *fire of Gehenna.*

f David Kimchi, Pſ. 27. 13.

The *greater Court*, by way of excellency, was called the *Sanhedrim*, which word came from the *Greek*, συνέδριον, *a place of Judgment*: It was alſo called בית דין *Beth din*, *the houſe of judgment.* It was diſtinguiſhed from the other *Courts*: firſt, in reſpect of the number of the *Judges*, which were (*g*) *ſeventy one*, according to the command of *God* to *Moſes* at their firſt inſtitution, *Numb.* 11. 16. *Gather unto me* ſeventy *men of the* Elders *of* Iſrael, *whom thou knoweſt, that they are the* Elders *of the people, and Governours over them, and bring them unto the Tabernacle of the Congregation, and let them ſtand there with thee.* From the latter words of this Text, it is obſerved, that there were *ſeventy* beſides *Moſes*; and therefore after his deceaſe they always choſe one *chief Judge* in his room, not reckoning him among the *ſeventy*; they called him *Naſi*, the *Prince* or *chief over the ſeventy.* Theſe *ſeventy* are (*h*) thought to be choſen *ſix* out of every *Tribe*, ſave the *Tribe of Levi*, out of which only *four* were choſen. (*i*) Others think the manner of their choice was thus; ſix of every Tribe had their names written in little ſcrolls of paper: in *ſeventy* of theſe ſcrolls was written זקן *Zaken*, *Senex an Elder*, in the

g Moſes Kotſen. fol. 186. col. 2.

h Franc. Junius Analyt. ex. Pſ. Num. 11.

i Solon Jarchi.

two

two other חלק *Chelek*, *pars*, *A part*; theſe ſcrolls they put in a pitcher or urn, and thoſe that pluck'd out a ſcroll wherein *Elder* was written, were counted amongſt the number of the *Judges*: thoſe that pluck'd out the other ſcrolls, in which a *Part* was written, they were rejected, *Numb.* 11. 26, The ſenior of theſe *ſeventy* was called אב בת דין *Ab beth din*, the *Father of the Judgment-Hall.* The(*i*)whole Set or *Bench of Judges*, ſate in manner of an half circle, the *Naſi* ſitting in the midſt above the reſt, the other ſitting round about beneath, in ſuch manner that the *Father of the Judgment Hall* ſat next to the *Naſi* on the right hand. The *leſſer Conſiſtory* was ſubdivided into two ſorts, one conſiſted of *twenty three Aldermen*, and two ſuch *Conſiſtories* there were in *Jeruſalem*, the one at the *door of the Court before the Temple*, the other at the *door of the Mountain of the Temple*: yea, in every City throughout *Iſrael* where there were ſixſcore houſholders, ſuch a Conſiſtory was erected: the other ſort of *leſſer Courts* conſiſted only of a *Triumvirate*, *three Aldermen*; and this was erected in the leſſer Cities, which had not the number of ſixſcore houſholders,

Numb. 11. 26.

i *Moſes Kotſen. f.* 185. *col.* 2.

k *Moſes Kotſen. ibid.*

The(*k*) ſecond difference between the *greater Conſiſtory* and the *leſſer*, was in reſpect of the place. The *ſeventy* ſate only at *Jeruſalem*, within the *Court of the Temple*, in a certain houſe called לשכת הגזית *Liſchath hagazith*, *the paved Chamber*, becauſe of the curious cut ſtones wherewith it was *paved*: by the *Greeks* it was called λιθόστρωτον, the *Pavement*. *Pilate* ſate down in the Judgment Seat, in a place called the *Pavement*, *John* 19. 13. The other Conſiſtories ſat all in the *gates of the Cities*. Now becauſe the gates of the City are the ſtrength thereof, and in their gates their

their Judges ſate: Hence is that, *Mat.* 16. 18. *The gates of hell* ſhall not overcome it, that is, neither the *ſtrength* nor *policy* of *Satan.*

Laſtly, they differed in reſpect of their *Power* and *Authority*: the *Conſiſtory of Seventy* received (*l*) *appeals* from the other *inferiour Courts*, from that there was no appeal: Again, the *Conſiſtory of three* ſate not on life and death, but only on petty matters, as whipping, pecuniary controverſies, and ſuch like; the other of twenty three ſate on life and death, but with a reſtrained power; they had not authority to judge an *whole Tribe*, *the High prieſt*, *falſe Prophets*, and other ſuch weighty matters: this belonged only to the *Seventy in Jeruſalem*: (*m*) Hence is that, *O Jeruſalem, Jeruſalem, which killeſt the Prophets*, *Luk.* 13. 34. The means how they tryed a falſe *Prophet* was thus; they obſerved the judgements which he threatned, and the *good* which he propheſied to a place: if the judgments took not effect, this did not argue him a *falſe Prophet*, becauſe God was merciful, as in the caſe of *Ezekiah*, and the people might repent, as the *Ninivites* did: but if he propheſied *good*, and that came not to paſs, they judged him a *falſe Prophet*. The ground of this tryal they make the words of *Jeremiah the Prophet*, *which propheſied of peace*, *when the word of the Lord ſhall come to paſs*, *then ſhall the Prophet be known that the Lord hath truly ſent him*, Jer. 28. 9.

The *Colledge* or company of theſe Seventy, exerciſed judgment, not only under the *Kings* and *Judges*, (*n*) but their authority continued in times of vacances, when there was neither *Judge* nor *King* to rule *Iſrael*, and it continued until (*o*) *Herod* put them down, and deſtroyed them, to ſecure himſelf of the Kingdom.

1 *Deut.* 17. 8.

m *Cunæus de rep. Hebr. p.* 1. 9.

n *P. Galat. l.* 4. *cap.* 5.

o *Joſeph. Antiq. l.* 14. *c.* 17.

Here

Here ſome may object, that there were no ſuch *Courts*, or their liberty much infringed in *Samuels time*: for he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, *and judged Iſrael in all thoſe places*, 1 *Sam.* 7. 16. To which, I take it, we may ſay, that as the *Emperours* of *Rome* had power to ride Circuits, and keep Aſſiſes, which was done without any infringement of the liberties of their *Senate*: So the *Kings* and *Judges* in *Iſrael* had the like power, and yet the authority of their Courts ſtood firm. This kind of judging by keeping of Aſſiſes, the *Romans* termed βυλὴ κυρία, the other βυλὴ συγκλητου.

CHAP. V.

Properties required in Judges, and the manner of their election.

THe Law of *God* required theſe *properties* in *Judges*: 1. *Wiſdom.* 2. *Underſtanding.* 3. *Integrity.* 4. *Courage*, *Deut.* 1. 13. Others are reckoned, *Exod.* 18. 21 namely, 5. *The fear of God.* 6. *Love of Truth.* 7. *Hating of Covetouſneſs*: to theſe may be added the eighth, namely, *having no reſpect of perſons*, *Deut.* 1. 17. Theſe two laſt eſpecially, the *Heathens* required in their Judges: whence the (*a*) *Thebans* painted *Juſtice without hands*, *and without eyes*, to intimate that Judges ſhould receive no gifts, nor be ſwayed with ſight of perſons.

a *Plutarch. de Iſide.*

The (*b*) *Jews* added many more. 1. *That they ſhould be free from all blemiſh of body.* 2. *That they ſhould be skilled in the ſeventy Languages, to the intent that they might not need an Interpreter in the hearing of Cauſes.* 3. *That they ſhould not be far ſtricken in years; which*

b *Moſes Kotſen. in Sanhedrin.*

likewise was required by the Romans in their Judges, as appeareth by that common adage, Sexagenarius de ponte. 4. *That they should be no Eunuchs, because such commonly were cruel.* 5. *That they should be Fathers of children, which they thought was a special motive to mercy.* 6. *That they should be skilful in Magick, without the knowledge of which, they were not able to judge of Magicians.*

That there might be a sufficient supply of able men to succeed in the room of the *Judges* dying, there sate (*c*) three benches of others beneath, whom they called (*d*) *Talmidi Chacamim, Scholars of the wise men*: out of these they made their Election, and two of these always accompanied the condemned persons to the place of execution.

c *Moses Kotsen. ibid.*

d תלמידי חכמים *Discipul. sapientum.*

Their inauguration of Judges was two fold: At first, by *imposition of hands* upon the head of the party, after the example of *Moses* laying hands on *Joshua*: this *imposition of hands* was not held lawful, (*e*) except it were in ihe presence of five or three *Judges* at the least. Afterwards, it was by *saying a certain verse* (*f*) Lo, *thou art associated, and power is given thee to judge of penalties.* Hence is that saying of *Galatinus* out of the *Talmud*, *Institutio Judicum*, *aut manu fiebat, aut nomine tantum.*

e *Petr. Galatin lib.* 4 *cap.* 59.

f הויאת סמוך ושלך ושות לדון אפילו דיני קנסות.

Observe here, that *Samuc*, which I render *associated*, doth not always signifie a man licensed to the discharge of some publick office by the *imposition of hands*, for here it is applied to those who were *not admitted by imposition of hands.* Now the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, *Jews* and *Christians*, translated the *imposition of hands*, is, because this solemn kind of licensing, termed *Semica*, or *Semicuth*, was in old time used only towards two sorts of men in their admissi-

f *Maimon in Sanhedrin. cap.* 4.

on

on, towards *Rabbies* and towards *Judges*; which kind of permiſſion, becauſe it was not performed towards either of them without this ceremony of *impoſing hands*: hence theſe two words have been tranſlated the *impoſition of hands*, whereas properly they ſignifie nothing elſe, but *an aſſociation*, *an approximation*, *or conjoyning of one into the ſame corporation or company*, *of which he that doth aſſociate and give admiſſion is a member*.

CHAP. VI.

Ceremonies common in all capital Judgments.

IN their greater puniſhments, which deprived of life, ſome *ceremonies* were *common* to them all.

Firſt, *The Judges were to uſe deliberation in all cauſes*, but ſpecially in matters capital. There were four cauſes, ſaith (*a*) *Jonathan* in his *Targum*, that came before *Moſes* (he mentioneth none in particular, but what they were, we ſhall preſently learn out of other records.) *Two* of theſe were not *weighty*; in theſe he *haſtened*: *Two more material*, concerning life and death; in theſe he delayed. (*b*) *Cæterum tàm de his, quàm de illis dicebat*, *Non audivi*; *Of both the lighter and weightier cauſes*, Moſes *ſaith*, *I have not heard*, to wit, from the *Lord*: to ſhew, that a deliberation and conſultation, as it were with God, ought to be in all *judgments*, before ſentence be pronounced. Theſe four cauſes are named in (*c*) other *Records*: The *two lighteſt are*, 1. *The matter of uncleanneſs*, *debarring the people from the Paſſeover*, Num. 9. 9. Secondly, *the caſe of* Zelophehads *daughters*, Num. 36. 10. *The two weightier*

a *Targum Jonath. Num. 9. 8.*

ב ובאליד
ובליד
אמר
משח
לא
שמעית
Jonath.

c *Targum. Hieroſol. Num. 9. 8.*

are, 1. *The cauſe of the blaſphemer*, Lev. 24. 13. *Secondly*, *The caſe of him that gathered Sticks on the Sabbath*, Num. 15. 35. In all theſe judgments there is, *The Lord ſpake unto Moſes*. And in the firſt, which was counted among the lighter cauſes (becauſe it was not on life and death) even there doth *Moſes* in a ſolemn manner beſpeak the people to ſtand ſtill, *Et ego audiam*, *And I will hear what the Lord will command*. Notwithſtanding, *wilful delays in Juſtice* maketh the *Judge unrighteous*. In that *unrighteous Judge*, from whom the Widow wreſted ſentence by importunity; we read not of any other fault in him, but delay, *Luke* 18. 6.

Secondly, The party accuſed was placed on ſome *high place*, from whence he might be ſeen and heard of all the people: *Set Naboth*, *in capite populi*, *on high among the people*, 1 Kings 21. 9.

Deuſ. praterit. Matth. 27. *Thirdly*, The *Judges* and the *Witneſſes* did (when ſentence was pronounced) put their hands upon the condemned perſons head, and ſaid, *Sanguis tuus ſuper caput tuum*, *Thy blood be upon thine own head*: unto this the people had reference, ſaying, *His blood be on us*, *and on our children*, Mat. 27. 25.

Fourthly, The place of execution was *without the gates*, the malefactors were had thither by *two Executioners*, (e) termed by the *Rabbines* חני הכנסת *chazani haccenesèth*, *Spectators of the Congregation*, which is a *periphraſis* of thoſe whom S. *Mark* calleth σπεκλάτορες, *Mark* 6. 27. which word, though it be uſed by the *Greeks* and (*f*) *Chaldee Paraphraſts*, yet it is a meer *Latine*, derived *à ſpeculando*; becauſe in the *Court* the *Executioners* were only Spectators, to behold and attend what the *Judges* would command them.

e *Moſes Kotſen. in Sanhedrin* *It Talmud. lib. Maccoth cap. 3. in Miſchna*

f מפוקל סריא *Uziel & Targum Hieroſol. Gen.* 37. 36.

Fifthly, When the malefactors was led to execution,

a

a (g) *publick cryer* went before, saying, *Such a one is going to be punisht with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these,* N. N. *are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swinged about his handkerchief, upon the sight whereof, another standing in readiness a pretty distance off with an horse, hastened and called back the condemned person: yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

g *Moses Korsen. in loco superius citato.*

Sixthly, He was exhorted to *confess*, that he might have his portion in the world to come: Thus *Joshua* exhorted *Achan*, *Josh.* 7. 19. *My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him:* unto whom *Achan* answered, *vers.* 26. *Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly, In the time of execution, they gave the Malefactor (h) *Granum thuris in calice vini, A grain of Frankincense in a cup of Wine*: this they did give to cause a giddiness in the condemned persons head, that thereby he might be less sensible of the pain. St. *Mark* calleth this cup ἐσμυρνισμένον οἶνον, *Wine mingled with Myrrhe*, Mark 15. 23. This was done after the *manner of the Jews*, but the *Souldiers in mockery* mingled Vinegar and Gall with it, *Mat.* 27. 34. As likewise

h קורט לבונה בכוס של יין. *Corat lebonâ becos schel iajin. Maimon. in Sanhedrim. cap. 13. It. Moses Korsen. in Sanhedrim.*

wise they gave him a second cup in *derision*, when they took a spunge, and filled it with Vinegar, and put it on reed, *Matth.* 27. 48. S. *Mark* in the first cup mentioneth the custom of the *Jews*, which in it self had some shew of compassion; for the ground of this custom was taken from that, *Prov.* 31. 6. *Give strong drink unto him that is ready to perish.* S. *Matthew* mentioneth only their wicked mixture, contrary to the *received custom*; so that one Evangelist must expound the other. This first *cup* was so usually given before execution, that the word *Calix* a *cup*, is sometimes in the Scriptnre put for *death it self. Father, if it may be; let this cup pass from me.*

Lastly, (*i*) The *Tree* whereon a man was hanged, and the *Stone* wherewith he was stoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was strangled, they were all buried, that there might be no evil memorial of such a one, to say: *This is the Tree, this is the Sword, this the Stone, this is the Napkin, whereon, or wherewith, such an one was executed.*

i *Casaub. exercit. p.* 654. *ex. Maimonid.*
a *Paraphrast. Chald. Ruth.* 1. 17. *Mikkotsi-fol.* 188. *col.* 3.
b סקילה *Sekila, Lapidatio.*
c שריפה *Sheripha, combustio.*
d הרג *Hereg, decollatio.*
e חנק *Chenek, Suffocatio.*
f בל מיתה האמורה כתורה סתם חנק תוא *Omnis mors quæ absolutè in lege usurpatur. strangulatio est, R. Salom. Exod.* 21. 16.

CHAP. VII.

Their capital punishments.

THe *Jews* of old had only (*a*) *four sorts of death* in use among them. 1. (*b*) *Lapidatio*, stoning. 2. (*c*) *Combustio*, burning. (*d*) 3. *Decollatio*, beheading. 4. (*e*) *Suffocatio*, strangling. Of these, *stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, aud strangling was the easiest of all.*

They have a (*f*) rule, that wheresoever the Scripture

ture ſaith of an offender, *Morte plectetur, he ſhall be puniſh'd with death*, not expreſſing the kind of death, there it ought to be interpreted of *Strangling*. For example, the Law ſaith of the Adulterer, *Lev.* 20. 10. *Morte plectetur, let him be puniſh'd with death*: becauſe the kind of death is not here mentioned, they interpret it *ſtrangling*. The reaſon of this rule is, becauſe ſtrangling was the eaſieſt death of the four; and where the Law determineth not the puniſhment, there they ſay, *Ampliandi favores*, The favourableſt expoſition is to be given.

The rule is not generally true; for in former times *Adultery was puniſh'd with ſtoning*. I will judge thee after the manner of them that are *Harlots*, ſaith the *Lord*, *Ezek.* 16. 38. And in the fortieth verſe the judgment is named, *They ſhall ſtone thee with ſtones*: likewiſe the *Scribes* and *Phariſees* ſaid unto Chriſt, *Moſes* in the Law commanded us, that ſuch ſhould be ſtoned, *John* 8.

Before we treat in particular of theſe four puniſhments, it may be queſtioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our bleſſed Saviour?* The *Jews ſaid to* Pilate, *It is not lawful for us to put any man to death*, Joh. 18. 31. Latter *Jews* ſay that (*g*) *all power of capital puniſhment was taken from them forty years before the deſtruction of of the ſecond Temple*, and of this opinion are many *Divines*.

(*g*) *Moſes Kotſens. in Sanhedrin.*

Anſwer. Firſt, the *Jews* ſpeech unto *Pilate*, that it was not lawful for them to put any man to death, cannot be underſtood, as if they ſhould have ſaid, we have no power to put any man to death; for admit, that power in criminals were, in the *general*, taken from them, yet in this *particular* power was permitted

ted them at that time from *Pilate*, *Take ye him, and judge him according to your Law*, John 18. 31. Neither can it be said, that their Law could not condemn him, if he had been a trangressor thereof; or that they had not out of their law to object against him: for they say, *They had a law, and by their law he ought to die*, John 19. 7. It was not then want of *Power*, but the *holiness of that time* made them say *it was unlawful*. For they held it *unlawful* upon their *days of preparation* to sit on life and death, as hath been shewn in the *Chapter of translating Feasts*. And *Friday* on which our *Saviour* was condemned, was the *preparation of their Sabbath*.

Secondly, in the question, whether power of judging capital crimes were taken from them by the *Romans*? We are to distinguish between *crimes*. *Some crimes were trangressions of the Roman law*, as theft, murder, robberies, &c. power of judging in these was taken from them: *other crimes were transgressions only against the law of Moses*, as blasphemy, and the like: in these, power of judging seemeth to have remained with them. When *Paul* was brought by the *Jews* before *Gallio*, *Gallio* said unto them, if it were a matter of *wrong* or *wicked lewdness*, O ye *Jews*, reason would, that I should bear with you: but if it be a *question of words*, and *names of your law*, look ye to it, *Acts* 18 14.

In handling these four punishments: First observe the *offenders*, whom the *Jews* make liable to each punishment, and then the *manner of the punishment*.

h *Moses Kotsen. fol.* 188 *col.* 4. The *persons* to be *stoned* were (*h*) *eighteen*. 1. *He that lieth with his own mother*, 2. *Or with his fathers wife*, 3. *Or with his daughter in-law*, 4. *Or with a betrothed maid*, 5. *Or with the male*, 6. *Or with the beast*, 7. *The woman*

woman that lieth down to a beaſt. 8. *The blaſphemer.* 9. *He that worſtippeth an Idol.* 10. *He that offereth of his ſeed to* Moloch. 11. *He that hath a familiar ſpirit.* 12. *The Wizard.* 13. *The private enticer to Idolatry.* 14. *The publique withdrawer to Idolatry.* 15. *The Witch.* 16. *The prophaner of the Sabbath.* 17. *He that curſeth his Father or his Mother.* 18. *The Rebellious Son.* The *manner of ſtoning* was thus: The offender was led to a place without the Gates, two Cubits high, his hands being bound: From hence one of the Witneſſes tumbled him by a ſtroke upon the loyns; if that killed him not, the Witneſſes lifted up a ſtone, being the weight of two men, which chiefly the other Witneſſe caſt upon him; if that killed not, *all* Iſrael *threw ſtones upon him. The hands of the Witneſſes ſhall be firſt upon him to put him to death, and afterwards the hands of all the people,* Deut. 17. 17.

Hence the opinion of (*i*) R. *Akiba* is commonly received, that ſuch an Idolater (it holdeth in all others condemned to this death) was reſerved until one of the common feaſts, at which *all the multitude of* Iſrael *came to* Jeruſalem. The party thus executed being quite dead, was afterward for greater ignominy hanged on a Tree, till towards the *Sun-ſet*, at which time he and the Tree were both buried.

i *Paul. Fagius, Deut.* 17. 7.

Malefactors adjudged to *burning* were (*k*) *ten*: 1. The *Prieſts daughter which committed whoredom.* 2. *He which lieth with his own daughter.* 3. *Or with his daughters daughter.* 4. *Or with his ſons daughter.* 5. *Or with his wives daughter.* 6. *Or with her ſons daughter.* 7. *Or with her daughters daughter.* 8. *Or with his Mother-in-law.* 9. *Or with the Mother of his Mother-in-law.* 10. *Or with the Mother of his Father-in-law.*

k *Moſes Kotſen. loco ſuperius citato.*

The *manner of burning* was *two-fold.* Some they

burnt with wood and faggots; this was termed (*l*) by them *Combuſtio corporis, the burning of the body*: Others they burnt by pouring in ſcalding hot Lead at their mouths, which deſcending into their bowels killed them, the bulk of their body remaining whole, and this was termed therefore *Combuſtio animæ, The burning of their Soul.* This laſt was moſt in uſe, and alone deſcribed by moſt of their Writers.

l *Rab. Levi. Levit.* 10.

Malefactors condemned to *beheading*, were (*m*) *of two ſorts*, 1. *The Murderer*, 2. *Thoſe of any City, who were drawn unto Idolatry.* The manner thereof is at this day in uſe.

m *Moſes Kotſen. in Sanhedr.*

Malefactors *ſtrangled*, were (*n*) *ſix*. 1. *He that ſmiteth his father or his Mother.* 2. *He that ſtealeth a ſoul of* Iſrael. 3. *An Elder which contradicteth the Conſiſtory*, 4. *A falſe Prophet, and he that propheſieth in the name of an Idol.* 5. *He that lieth with another mans wife.* 6. *He that abuſeth the body of the Prieſts daughter.*

n *Moſes Kotſenſ. ibid.*

The manner of *ſtrangling* was thus. The Malefactor was put in dung up to the loins, a towel being caſt about his neck; which two Executioners, one on each ſide, plucked to and fro until he was dead.

CHAP. VIII.

Puniſhments not capital.

THe *leſſer puniſhments, not capital*, in uſe among the *Hebrews*, are chiefly four. 1. *Impriſonment.* 2. *Reſtitution.* 3. *Talio.* 4 *Scourging.*

Impriſonment. Under this are comprehended the *Priſons, Stocks, Pillory, Chains, Fetters and the like*: all vvhich ſorts of puniſhment, ſeeing they differ very little or nothing at all from thoſe vvhich are novv in common uſe vvith us, they need no explication.

The

The *keepers of the priſon*, if they let any committed unto them eſcape, vvere liable to the ſame puniſhment vvhich ſhould have been inflicted on the party eſcaped. This is gatherable from that, 1 *Kin.* 20. 39. *Keep this man, if by any means he be miſſing, then ſhall thy life be for his life.*

Concerning that *Libera Cuſtodia*, which (*a*) *Druſius* proveth to have been in uſe among the *Romans*, I much doubt whether any ſuch Cuſtome were in uſe among the *Hebrews*. That ſome kind of Priſoners at *Rome* did go abroad with a leſſer kind of Fetters in the day time to their work, and ſo return at night to their priſon, hath elſewhere been obſerved by me. And (*b*) *Eadem catena & cuſtodiam & militem copulabat: The ſame chain tyed both the Priſoner and the Keeper.* Obſerve the unuſual ſignifications of theſe two words, *Cuſtodia* a Priſoner, and *Miles* a Keeper. So that *Druſius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tàm reum quàm militem tenet.* Obſerve further, that the Priſoner was tyed by the *right arm*, and the *Keeper* by the *left*, becauſe the right arm is the ſtronger, and therefore juſtly remaineth free rather to the *Keeper*, than to the *Priſoner*. Hence is that, (*c*) *Tu forte leviorem in ſiniſtra putas catenam*; becauſe the *Keeper* tyed himſelf unto the ſame Chain, not in way of puniſhment, but voluntarily for the ſafer keeping of the *Priſoner*.

a *Druſ. prætor.* 2 *Tim.* 1. 18.

b *Senec. Epiſt.* 5. *Non in lib. de tranquil. c.* 10. *quem admodum citatur à Druſio.*

c *Sen. de tranquil. c.* 10.

Reſtitution. This was commanded when goods were *unjuſtly gotten, or wrongfully detained*, *Exod.* 22. It was (*d*) threefold.

d *Tho Aquin. ſecunda ſecundæ. q.* 62.

Reſtitution is threefold.

Secundum idem, in identitie, when the *very ſame thing* is reſtored which is wrongfully gotten.

Secundum æquale, when there is *ſo much for ſo much* in quantity reſtored, the goods unjuſtly gotten being ſold or loſt.

Secundum poſſibile, when reſtitution is made according to that which a man hath, not being able to ſatisfie the whole.

Reſtitution in identity, was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep, were found alive upon a man, he reſtored but *double*, *Exod.* 22.4. but if they were killed or ſold, then *five Oxen* were reſtored for an *Ox*, and *four ſheep* for a ſheep, *Exod.* 22. 1. The *Jews* were ſo preciſe in this kind, that if they had built an houſe with a Beam or peice of Timber unjuſtly gotten, they would pull down the houſe, and reſtore the (*e*) *ſame beam or peice to the owner.* From this the Prophet *Habakkuk* doth not much diſſent: *The ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it Habbak.* 2. 11.

e *David Kimchi.*

Among the *Jews*, he ought to be ſold that was not of ſufficient worth to make reſtitution, *Exod.* 22. 3.

f *Aug. Epiſt.* 54. (*f*) And *Auguſtine* ſaith of Chriſtians, *That he which doth not make reſtitution according to his ability, never repented.* And, *Non remittetur peccatum, niſi reſtituatur ablatum.*

Talio. This was a puniſhment in the *ſame kind*, *an eye for an eye, and a tooth for a tooth, hand for an hand, and foot for foot*, Deut. 19. 21.

Talio

Talio is twofold.

Talio identitatis, or *Pythagorica*, which was according to the Letter of the Law, when the offender was puniſht with the *loſs of an eye*, for puting out anothers eye, *&c.*

Talio ſimilitudinis, or *Analogica*, which was when the *price of an eye*, or ſome proportionable mulct is paid for an eye put out, or any other member ſpoiled.

The (*g*) *Hebrews* underſtand *Talio ſimilitudinis*, that the *price of a maim* ſhould be paid: not *Talio identitatis*, not that the offender ſhould be puniſht with the like *maim*; becauſe to puniſh like for like *in identitie*, is in ſome caſes impoſſible, as if a blind man put out anothers eye, or one toothleſs ſtrike out anothers tooth.

g *Oculum pro oculo, id eſt, pretium oculi. Targum Jonath. Deut.* 19. 21. *It. R. Solomon. ib.*

In caſe of bodily maims therefore, the (*h*) *Hebrew Doctors* ſay, that the party offending was bound to a *five-fold ſatisfaction*: Firſt, for the hurt in the loſs of the members. Secondly, for the *damage*, in loſs of his labour. Thirdly, for his pain or grief ariſing from the wound. Fourthly, for the *charge* in curing it. Fifthly, for the *blemiſh* or *deformity* thereby occaſioned. *Munſter* rendreth thoſe five thus; *Damnum, leſio, dolor, medicina, confuſio.* The (*i*) *Romans* likewiſe had a *Talio* in their Law, but they alſo gave liberty to the offender to make choice, whether he would by way of *commutation* pay a proportionable mulct, or in *identity* ſuffer the like maim in his body?

h *Vid. Munſter. Exod.* 21.

i *A Gellius lib.* 11. *cap.* 1.

Scourging. This was two-fold; either *Virgis*, with rods; or *flagellis*, with ſcourges. This latter was more grievous then the former, as appeareth by that *Ironical* ſpeech; (*k*) *Porcia lex virgas ab omnium civium cor pore amovit, hic miſericors flagella retulit.* Both were in uſe among the *Romans*, but only the latter among the

k *Cic. pro Rabirio.*

the *Hebrews*. This beating or *ſcourging* was commanded, *Deut.* 25. 2, 3. Where the number of ſtripes was limited, which the *Judge* might not exceed. *Forty ſtripes* ſhall he cauſe him to have, and *not paſt*. The *Jews* in many things laboured to ſeem *holy above the Law*. For example, where the Lord commanded a *Sabbath* to be ſanctified, they added their *Sabbatulum*, that is, they began their *Sabbath* about an hour ſooner, and ended it about an hour later than the Law required: Where the Lord forbade them to *eat or drink things ſacrificed to Idols*, (*l*) they prohibited *all drinking with Heathens*, becauſe it is doubtful whether it were offered to Idols or no. The *Lord* commanded them in the time of the *Paſſeover* to *put away leaven out of their Houſes*, they would not take the (*m*) *name into their mouths* all the time of that Feaſt. The Lord commanded them to abſtain from *eating Swines fleſh*; they would not ſo much as name it, but in their common talk (*n*) would call a *Sow* דבר אחר *Dabar, achar, another thing*. In like manner the Lord commanded cheif Malefactors, which deſerved beating, to be puniſht with *forty ſtripes*; they in their greateſt corrections would give but *thirty nine*. *Of the* Jews *five times received I forty ſtripes ſave one*, 2 *Cor.* 11.24. For this purpoſe the *ſcourge* conſiſted of *three thongs*, ſo that at each blow he received *three ſtripes*; and in their greateſt correction were given *thirteen blows*, that is, *forty ſtripes ſave one*. Whether (*o*) theſe thongs were made the one of a Bulls hide, the other two of an Aſſes hide, or (*p*) all three of a Calves, the matter is not material, both opinions have their Authors.

Thisbites in נסך

m *Thisbites in* דבר

n *Elias Thisbit. ibid.*

o *Talmud. lib. maccoth. ca.* 3. *in Miſchna.*

p *Baalturim. vid. Druſ.* 2 *Cor.* 10.24.

The manner of correcting ſuch, was thus. The Malefactor had both his hands tyed unto *a poſt* one cubit

bit and half high, so that his body *bowed upon it*. The *Judge* shall cause him to *bow down*, Deut. 25. 2. This *post* or *stake* on which the Malefactor leaned in time of whipping, was termed עמוד *Gnammud, Columna*, a *Pillar*. His Cloaths were plucked off from him downward unto the thighs, and (r) this was done either by *renting* or *tearing* of them. The *Governours rent* Paul *and* Silas *their cloaths, and commanded them to be beaten with rods*, Acts 16. 22.

(r) *Talmud. ibid.*

That the *Beadle* should inflict a great number of stripes proportionable unto the transgression, this correction was performed in the *sight of the Judge*. The *Judge* shall cause him to be beaten *before his face*, Deut. 25. 2. (s) The *cheif Judge of the three*, during the time of the correction, did either read or excite that, Deut. 28. 58, 59. *If thou wilt not keep, and do all the words of this law*, &c. *Then the Lord will make thy plagues wonderful*, &c. The *second Judge* he numbred the stripes, and the *third* he bade the *Beadle smite*. The *cheif Judge* concluded all, saying, *Yet he being merciful forgave their iniquity*, &c. *Psal.* 78. 38.

(s) *Talmud. ibid.*

Sometimes in notorious offences, to augment the pains, they tied certain huckle-bones or plummets of lead, or sharp thorns to the end of the thongs, and such scourges the (t) Greeks termed ἀστραγαλωτὰς μάστιγας, *Flagra Taxillata*. (u) In the Scripture they are termed *Scorpions*. My Father hath chastised you with *rods*, but I will correct you with *Scorpions*, 1 *Kings* 12. 12.

(t) *Eustathius. Item Athenæus lib. 4.*

(u) *Toolasan. Synt. jur. univers. l. 13.*

CHAP.

CHAP. X.

Puniſhments borrowed from other Nations.

THE puniſhments borrowed from other Nations, are principally ſix: 1. *Crux, The death on the Croſs.* 2. *Serrâ diſſectio, the cutting one aſunder with a ſaw.* 3. *Damnatio ad beſtias, The committing one to fight for his life with wild beaſts.* 4. Τροχὸς, *the wheel.* 5. Καταποντισμὸς, *Drowning one in the ſea.* 6. Τυμπανισμὸς, *Beating one to death with cudgels.* The firſt and the third were meerly *Roman puniſhments*; the ſecond was likewiſe uſed by the *Romans*, but whether originally taken from them is doubtful: the fourth and the laſt were meerly *Greek puniſhments*; the fifth was for the ſubſtance in uſe among the *Hebrews, Greeks* and *Romans*, but in manner of drowning them, they differed. It will be needful to ſpeak ſomewhat of all theſe.

1. *Crux.* This word is ſometimes applied *to any tree or ſtake on which a man is tortured to death*, but moſt properly it is applied to a *frame of wood conſiſting of two peices of timber compacted croſs-wiſe*, The firſt is termed *Crux ſimplex.* The laſt *Crux Compacta.* This latter is threefold. 1. *Decuſſato.* 2. *Commiſſa.* 3. *Immiſſa.*

Crux decuſſata. This was made of two equal pieces of timber obliquely croſſing one the other in the middle, after the manner of a *Roman* X. and thence it is called *decuſſata.* (*a*) *Decuſſare eſt per medium ſecare. Veluti ſi duæ regulæ concurrant ad ſpeciem literæ* X. *quæ figura eſt crucis.* This kind of Croſs is by the common

(*a*) *Hieron. in Jerem. c.* 31.

mon people termed *Crux Andræana*, Saint *Andrews-croſs*, becauſe on ſuch an one he is reported to have been crucified.

Crux commiſſa. This was, when a piece of timber erected, was joyned in the middle to a traverſe, or over-thwart top, ſomewhat ſhorter then the piece erect, in manner of a *Roman* T. This is called *Crux Antoniana*, S. *Anthony his Croſs*, becauſe he is often painted with ſuch a *Croſs*.

Crux immiſſa. This was when a ſhort traverſe ſomewhat obliquely croſſed the ſtake erect, not quite in the middle, as *Crux decuſſata*, nor quite on the top as *Crux commiſſa*, but near to the top, on this manner †. (*b*) This is thought to have been *Crux Chriſti, the Croſs on which our Saviour Chriſt ſuffered.*

b *Lipſius de cruce, lib.* 1. *cap.* 10.

The *Ceremonies* uſed by the *Romans* towards thoſe whom they crucified were theſe: Firſt, they (*c*) *ſcourged* them, and ſometimes tyed them to a *Pillar* in time of ſcourging. *Artemidorus* is clear in this Πεφραδδεὶς κίονι, πολλὰς ἔλαβε πληγὰς, that is, being tyed to the *Pillar*, he received many ſtripes. (*d*) *Plautus is thought to have alluded* to the ſame.

c *Joſeph. excid. lib.* 5. *cap.* 32. *Philo contra Flaccum. It. Liv. lib.* 1.

d *Plut. Bacch.*

——————*Abducite hunc*
Intrò, atque adſtringite ad columnam fortiter.

The ancient *Fathers* (*e*) report that our *Saviour* was whipt thus *ad columnam*: but the Scripture is ſilent, both touching the place, and manner of his whipping, only that he was whipt is teſtified. *He ſcourged Jeſus*, and delivered him to be crucified, *Mat.* 27. 26.

e *Prudentius; Hieron. Beda vid. lip. de cruce, lib.* 2. *cap* 4.

Secondly, They cauſed them to *bear their own Croſs*, (*f*) *Malefici cùm ad ſupplicium educuntur, quiſq; ſuam effert crucem.* Thus *Chriſt bore his own Croſs*, *John* 19. 17. To this there is alluſion, *He that taketh not his Croſs, and followeth after me, he is not worthy of me*, *Mat.* 10. 38.

f *Plutarch. de ſeranum, vind.*

Thirdly, That the equity of the proceeding might clearly appear, the (*g*) cauſe of the puniſhment was written in a table, and ſo carried before the condemned perſon; or elſe it was proclaimed by a publick Cryer. This cauſe was termed by the *Romans* commonly *Titulus*, by (*h*) ſome it is called *Elogium*. Thus Pilate *wrote in Hebrew, Greek, and Latin, Jeſus of Nazareth the King of the Jews.*

Fourthly, They (*i*) *pluckt off their cloaths* from ſuch as were to be crucified. Thus, *Chriſt ſuffered naked.*

Serrâ diſſectio, *A ſawing one in ſunder.* They ſawed them from the head downward. The (*k*) *Romans* uſed this kind of puniſhment, ſo likewiſe did the *Hebrews*. Thus *Manaſſes* is thought to have puniſht the *Prophet Iſaiah*, and the Apoſtle to have alluded unto it, *They were ſawn a ſunder*, Heb. 11. 37.

Damnatio ad beſtias. Thoſe who were condemned to wild Beaſts, are properly termed *Beſtiarii*. Whether S. *Paul* did, according to the letter, fight with beaſts at *Epheſus*, 1 *Cor.* 15. 22. is much controverſed. (*l*) Some underſtand by *Beaſts*, *Demetrius*, and others, that oppoſed him at *Epheſus*, (*m*) others more probably underſtand the words *litterally*. And this kind of puniſhment was commonly exerciſed againſt *Chriſtians* in the *Primitive Church*, inſomuch that the *Heathens* imputing the cauſe of all publick calamities unto the *Chriſtians*, would call out, (*n*) *Chriſtianos ad Leones! Let the Chriſtians be haled to Lyons*: yea, the litteral interpeetation of the words, is a ſtronger argument that Saint *Paul* believed the Reſurrection (which is the ſcope of the text) than to underſtand the words of a metaphorical fight, againſt the enemies of his doctrine.

Τροχὸς, *The Wheel*: A wiſe *King* bringeth the *wheel* over

g *Euſeb. Eccleſ. hiſt. lib.* 5. *cap.* 1. *It. Suet. Domit. cap.* 10.

h *Tertul. Apol. cap.* 2 *Sueton in Calig.*

i *Artemidor. l.* 2. *c.* 58.

k *Sueton. in Calig. cap.* 27.

l *Theophylact. Anſelm.*

m *Chryſoſtom. Ambroſ. & alii.*

n *Tertullian. Apol. cap.* 40.

over the wicked, *Prov.* 20. 26. I take the words to imply no more but this, that *as the wheel turneth round, ſo by the wiſdom of a King the miſchief intended by wicked men, is brought upon their own head.* That hereby ſhould be underſtood, the grinding of wicked men under a cart-wheel, as the husbandman breaks ſome ſort of grain under the wheel, is the meer conceipt of Expoſitors on this place; for no Records make mention of any ſuch puniſhment in uſe among the *Jews*. Among the *Greeks* there was a puniſhment went under this name: (*o*) it was called τροχὸς, *A Wheel*, not becauſe a wheel was *brought over the wicked*, but becauſe they bound faſt the offender to the *ſpokes of a Wheel*, and there ſcourged him, to inforce a confeſſion.

(*o*) Ὁ ἐπὶ τῷ τροχῷ γ' ἕλκοις. μαστιγόμενος. *Ariſtoph. in Iren. De eadem pœna loquuntur Demoſth. 3. in Aphob. & Suidas.*

Καταποντισμὸς, *Drowning one in the Sea.* This was in uſe among many Nations, but the manner differed. The (*p*) *Romans* they ſewed up a Parracide into a leather budget, ſewing up together with him into the ſame budget, *a Serpent*, *a Cock*, and *an Ape*, and ſo caſt them all into the Sea. The (*q*) *Grecians* when they judged any to this kind of puniſhment, they wrapt him up in lead. The *Hebrews* tyed a milſtone about his neck. Thus, in reſpect of the manner (*r*) thoſe are to be underſtood, who ſay, this kind of puniſhment was peculiar to the *Jews*.

(*p*) *Senec. lib. 5. controv. 4. Juvenal Satyr. 8. Modeſtus, Digeſt l. 48. ad legem Pomp. de patric. vid. Cœl. Rhod. l. 11. c. 21.*

(*q*) *Athenæus l. 14.*

(*r*) *Hier. Mat. 18. 6.*

Τυμπανισμὸς. It is rendred by the general name of *torturing*, *Heb.* 11. 35. 2 *Mac.* 6. 19. But the word ſignifieth a ſpecial kind of torturing, by beating one with cudgels unto death. It hath its denomination from τύμπανον, which ſignifieth a *Drum* uſually: and hence (*ſ*) ſome have parallel'd this torture with that among the *Romans* termed *Equuleus*; as if the perſon thus tortured, were rackt, and ſtretched out in manner

(*ſ*) *Magius in lib. de Equuleo, vid Druſ. præter. l. 8.*

ner of a *drum head*: but it ſignifieth alſo a *drum ſtick*, and (*t*) thence cometh the puniſhment to be termed *Tympaniſmus*, that is, a *Tabring, or beating one to death with cudgels*, as if it were with *drum-ſticks*. This is evident by *Eleazar*; he came willingly, עד תוך טימפנון, *to this kind of torment*, 2 *Mat.* 6. 19. and in the thirtieth verſe, where he gave up the Ghoſt, there is mention of his ſtrokes, not of his *racking or ſtretching*.

t *Scholiaſtes Ariſtophanis.* τύμπανα ſcribit eſſe ξύλα δὶς τύπτονται ἐν τοῖς δικαστηρίοις οἱ τιμωρούμενοι *in Pluto. p.* 50.

Junius reckoneth (*u*) another kind of puniſhment, termed by the *Hebrews*, צינק *Tſinok*, which he would have to be a compound word: doubtleſs his meaning is that it ſhould be compounded of צי *Tſi*, *Navis, a ſhip, or boat*, and ינק *Janak*, *Sugere, to ſuck*: for he ſaith that thereby is meant a certain puniſhment, termed *Navicula ſugentis*, which (*x*) *Plutarch* deſcribeth in this manner; *That the offender ſhould be incloſed between two boats, as in a priſon, or, as his phraſe is* (*quaſi in vagina*) *as in a ſheath; and, to preſerve life in him, milk and honey tempered together was forcibly put into his mouth, whether he would or no.* And hence, from this *ſucking in of milk and honey*, this puniſhment hath been termed *Navicula ſugentis*. But the (*y*) *Hebrews* ſay, that *Tſinock* was nothing elſe but *manacles*, or *cords*, wherewith priſoners hands were tyed. I leave it indifferent to the Reader to follow which interpretation he pleaſe.

u *Junius Jer.* 29. 26.

x *Plutarch. in Artaxerxe.*

y בלי מסגר לוריס *Inſtrumentum conſtringens manus.* *D. Kimch. Jer.* 29. 26.

THE

THE SIXTH BOOK OF MISCELLANEOUS RITES.

CHAP. I.

Of Circumcision.

THeir *Sacraments* were two. First, the *Passeover*, of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off the foreskin, as a sign and seal of *Gods* Covenant made with the People of the *Jews*. It is called a *sign* by *God* in its first institution, *Gen.* 17. and a *seal* by the *Apostle*, *Rom.* 4. 11. Yea, it is called a *sign* and a *seal*, by a (*a*) *Doctor* of the *Jews*, more ancient than their *Talmud*.

a *Zebar. Gen.* 17.

It was used (though not as a *Sacrament*) by many other Nations: (*b*) by the inhabitans of *Colchis*, the *Æthiopians*, the *Troglodit*æ, and the *Ægyptians*.

b *Alex. Ab. Alex. lib.* 2. *cap.* 25. *Herodot. l.* 2. *Diodor. Sicul. lib.* 2. *c.* 1. *It. l.* 4. *c.* 3.

In a figurative sense, alluding unto this *Sacramental Rite*, we read of three other sorts of *Circumcision* in the *Scripture*; so that in all there are four mentioned

ned, 1. *This of the fleſh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. And a *fourth of the ears.* We are to conſider it in its proper acception, and here to obſeve: Firſt, the *time when* it was adminiſtred. Secondly, the *manner how.* Thirdly, the *penalty in caſe it was omitted.*

The *time* was the *eighth day*; yea, the *eighth day* was ſo preciſely obſerved, that if it fell on the *Sabbath*, yet they *circumciſed the* Child; whence roſe that ſaying among them, *Circumciſio pellit Sabbatum, Circumciſion driveth away the* Sabbath; or the *Sabbath* giveth place to *Circumciſion.* And with this accordeth that of our Saviour, *Ye on the Sabbath day circumciſe a man, John* 7. 22. The *Jews* ſuperſtitiouſly conceiting that each creatures perfection depended upon the ſanctification of one *Sabbath* day at leaſt, ſay that *God* did therefore enjoyn the *eighth day*, that one *Sabbath* might firſt paſs over each male, before he ſhould be partaker of this Sacrament. But more probably we may ſay, that the reaſons why God would not ſuffer them to anticipate the *eighth day*, were, firſt to ſhew, that *God*, in the matter of Salvation, neither was, nor is *ſimply tyed to Sacraments*; for then there had been no leſs cruelty in *forbidding Circumciſion until the eighth day*, then there was love in *permitting it upon the eighth.* Secondly, becauſe in this time of the *Moſaical Pedagogie*, there was a kind of *legal uncleanneſs*, in which the creatures were thought to be, as remaining in their blood, for the firſt *ſeven daies* after their birth, *Levit.* 22. 27. *It.* 12. 2, 3. Notwithſtanding, *God* thought it not convenient to defer it longer than eight daies, for the comfort of the Parents, which thay received by a mature and ſeaſonable initiation of their children.

The

The manner how Circumciſion was adminiſtred, I find thus recorded: Some of thoſe that were preſent (*c*) held a Veſſel full or duſt, into which they did caſt the foreskin being cut off. Again, they prepared in the room, a certain (*d*) *void chair for Elias*; which was done, partly in honour of him, for which reſpect alſo, as often as they fell on any difficult place in Scripture, they would ſay (*e*) *Veniet Elias, & omnia enodabit*; *We know that* Elias *will come, and he will tell us all things*: But chiefly it was done, becauſe they thought *Elias* to be preſent there in ſpirit, whoſe bodily coming they did, and do daily expect. Theſe ceremonies are meerly *Jewiſh*, practiced by the latter *Jews*, but utterly unknown in our *Saviour Chriſt* his time, and, as it appeareth by the *Samaritan woman* her ſpeech, that proverbial ſaying, applyed now unto *Elias*, was of old applyed to *Chriſt*, *John* 4. 25. *Thirdly*, he which ſupplied the place of the *Witneſs*, or as we phraſe it, of the *Godfather*, (*f*) held the Child in his arms whiles it was *Circumciſed*: this *Godfather* they called *Baal Berith*, and *Sandak*; that is, the *Maſter of the Covenant*. Uriah *the Prieſt*. and *Zachariah* the ſon of *Jeberechiah*, are (*g*) thought to have been *Godfathers* at the Circumciſion of *Maher-ſhalad-haſh-baz*, *Eſay* 8. 2. and from them the cuſtom of having *Godfathers* in *Baptiſme*, to have taken its original. *Fourthly*, the parents named the Child, and in *Zacharies* times, it ſeemeth that in the naming of the Infant, they had reſpect to ſome name of his Anceſtors. *They ſaid unto her, there is none of thy kindred that is named with this name*, *Luke* 1. 61. Other Nations had their ſet daies alſo after the birth, for the naming of their Children. (*h*) The *Romans* gave names to their male-children on the ninth day, to the female

c *Paul. Fag. Deut.* 10.

d *Chriſto. Caſt. in Malac. c.* 3.

e *Macerus in abbreviaturis.*

f נידנין לקדא למי שמחזיק בן חברו למילו סנדק והלועזים קורין לו בעל ברית *Elias Thisb. in* סנדק

g *Jun. & Trim. Eſ.* 8. 2.

h *Plutarch. prob.* 102. *Macrob. Stat. l.* 1. *c.* 16.

female on the eighth. The (*i*) *Athenians* gave names on the tenth. (*k*) Others on the ſeventh. Theſe (*l*) daies *Tertullian* calleth *Nominalia.* The *Græcians* beſides the tenth day, on which they named the Child, they obſerved alſo the *fifth*, (*m*) on which day the Midwives took the Child, and ran about a fire made for that purpoſe, uſing that Ceremony as a purification of themſelves and the Child: on this day the Neighbours alſo ſent it *gifts*, or *ſmall tokens*, *Munera natalitia*; (*n*) from which cuſtom that amongſt *Chriſtians*, of the *Godfathers* ſending gifts to the baptized Infant, is thought to have flown. But to return again to the Rites of the *Jews.* After the Child had been *circumciſed*, the Father ſaid, (*o*) *Bleſſed be our Lord God, who hath ſanctified us with his precepts, and hath commanded us, that we ſhould cauſe this Child to enter into the Covenant of Abraham.* After this, the whole Church or company preſently replyed in this manner, (*p*) *As thou haſt made him to enter into the Covenant, ſo make him alſo to enter into the Law, into Matrimony, and into good works.*

The *penalty* for the omiſſion of *Circumciſion* runneth in this form; *That ſoul ſhall be cut off from his people, Gen.* 17. 14. I underſtand the *penalty* to be pronounced againſt ſuch an omiſſion, which proceeded either from *contempt* or *wilful neglect.* In this caſe the queſtion is, what is meant by this phraſe, *His ſoul ſhall be cut off from the people.* Secondly, *who ought thus to be puniſht?* whether the child, or the *parents*, and ſuch who *ſupply the place of parents*? For the firſt, beſides *Gods* ſecret action in puniſhing ſuch Delinquents; methinks there is a rule of direction for the Church, how to proceed againſt ſuch in her Diſcipline: If any underſtand here, by *cutting off* ſuch

i *Cœl. Rhodig. l.* 22. *cap.* 12.
k *Ariſt. hiſt. anim. lib.* 7 *c.*12. *Tertul. de Idol. cap.* 16.
m *Scholiaſt. Ariſtoph. in Luſiſtrat. p.* 886. *It. Suidas in* ἀμφιδρόμια,
n *Stukius de convi. l.* 1. *c.*16.
o כרוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו להכניסו בבריתו של אברהם אבינו
Moſes Kotſen. in tractat. Circumciſ. fol. 115.
p כשם שהכנסתו לברית כן תכניסנו לתורה ולחופה ולמעשים טובים
Moſes Kotſen. ibid.

ſuch a mans ſoul from his people, the ſentence of *excommunication*, or *caſting him out of the Synagogue*, I ſhall not oppoſe it, though I rather incline to thoſe, who underſtand hereby a *bodily death* inflicted upon ſuch an offender, in which ſenſe the phraſe is taken, *Exod.* 31. 14. *Whoſoever doth any work on the Sabbath, that ſoul ſhall be cut off from among his people.* And it is very remarkable, that when *Moſes* his child was *uncircumciſed, the Lord ſought to kill Moſes*: which as it intimateth the puniſhment of this fault to be a *bodily death*, ſo it clearly evinceth, that not the *child* till he cometh to years of diſcretion, but the *parents* were liable to the puniſhment. The opinion of the *Rabbines* concerning this latter point, is thus delivered:(q) *If the Father circumciſe him not, then the Judges are commanded to circumciſe him, and if it be unknown to the Judges, and they circumciſe him not, when he is waxen great, he is bound to circumciſe himſelf, and every day that paſſeth over him, after he is waxen great, and he circumciſeth not himſelf, lo he breaketh the Commandment.*

q *Moſes Kotſ. tract. circumciſ. fol.* 114. *col.* 4.

Here it may be demanded, how it is poſſible for a man, after once he hath been marked with the ſign of *Circumciſion*, to blot out that character, and become *uncircumciſed*? for thus ſome *Jews*, for fear of *Antiochus*, made themſelves uncircumciſed, 1 *Mac.* 1. 16. Others for ſhame, after they were gained to the knowledge of Chriſt, and to the entertainment of the *Chriſtian faith*, *uncircumciſed themſelves*, 1 Cor. 7. 18. (r) The anſwer is, that this was done by *drawing up the foreskin* with a Chyrurgion his inſtrument; and unto this the *Apoſtle* in the fore-quoted place alludeth, μὴ ἐπισπάσθω *Ne attrahat præputium*. This wicked invention is aſcribed unto *Eſau*, as the firſt *Author* and practicer thereof.

r *Ephiphan lib. de menſ. & ponder. p.* 415. *Ir. Celſus l.* 7. *c.* 25.

CHAP. II.

Of their firſt-fruits, and their Firſtlings, or Firſt-Born.

THe uſe and end of their *firſt-fruits*, was that the *after-fruits* might be *conſecrated in them.* To this purpoſe they were enjoyned to offer the *firſt fruits of their trees*, which ſerved for food, *Levit.* 19. 23, 24. In which this order was obſerved; the *three firſt years* after the tree had been planted, the fruits were counted *uncircumciſed* and *unclean:* it was unlawful to *eat them, ſell them, or make any benefit of them*: on the *fourth year*, they were accounted *holy*, that is, either (*a*) they were given to the *Prieſts*, *Num.* 18. 2, 3. or the owners did eat them before the *Lord at Jeruſalem*, as they did their *ſecond tithe:* And this (*b*) *latter* is the common opinion of the *Hebrews.* After the *fourth year*, they returned to the uſe of the owner: we may call theſe πρωτογεννήματα, *ſimply the firſt-fruits.*

וחכהו a יאכלנו *Sacerdos ea comedebat.* *Aben. Ezra in hunc locum.*

b *Talmud. Bab. in Magnaſher ſheni. cap.* 1.

Secondly, they were enioyned to pay yearly the *firſt-fruits of every years encreaſe*, and theſe we may call ἀπαρχὰς, and of them there were many ſorts. *Firſt, firſt fruits in the ſheaf, Lev.* 23. 10. *Secondly, firſt-fruits in two wave-loaves, Levit.* 23. 17. Theſe two bounded their harveſt, *that in the ſheaf* was offered in the *beginning of harveſt*, upon the fifteenth of *Niſan*, *the other of the loaves at the end*, upon their *Pentecoſt*: and *Levit.* 23. they are both called תנופות *Thenuphoth*, that is, *ſhake-offerings. Thirdly*, there was a *firſt of the dough, Num.* 15. 20. namely, a (*c*) *four and twentieth part thereof*, given unto the *Prieſts*: which kind

חד מן עשרין ואלבעה *Uzziel. Numb.* 15. 20.

kind of offering was obſerved, even when they were returned out of *Babylon*, *Nehem.* 10. 37. Unto this St. *Paul* hath reference, *Rom.* 11. 16. *If the firſt fruits be holy, the lump is alſo holy. Fourthly*, they were to pay unto the *Prieſts* the *firſt-fruits of the threſhing-floor*, *Numb.* 15. 20. Theſe two laſt are called תרומות *Therumoth*, that is, *heave offerings*: this the *heave-offering of the threſhing floor*; the other the *heave offerings of the dough*, *Numb.* 15. 20. Under the name of *firſt-fruits*, commonly Authors treat of no other but this laſt, and wholly omit all the former ſorts. Before we proceed to the explaining of the laſt, note with me the difference of theſe two words, *Thenuphoth*, and *Therumoth*: both ſignifie *ſhake-offerings*, *heave-offerings*, or *wave-offerings*, but with this difference; (*d*) the *Therumoth* was by a *waving of elevation*, lifting the oblation upward and downward, to ſignifie, that *God* was *Lord* both of Heaven and Earth. The *Thenuphoth* was by a waving of *agitation*, waving it to and fro, from the right hand to the left, from the *Eaſt* to the *Weſt*, from the *North* to the *South*: by which kind of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what theſe *firſt fruits of the threſhing floor were*, the *Rabbies*, and others following them, diſtinguiſh them into *two ſorts*: the firſt of theſe, was *firſt-fruits* of ſeven things only: 1 *Wheat.* 2 *Barly.* 3 *Grapes.* 4 *Figs*, 5 *Pomegranates.* 6 *Olives.* 7 *Dates.* For all which the Promiſed Land is commended, *Deut.* 8. 8. (*e*) Theſe the *Talmudiſts* term בכורים *Biccurim*; and when they treat of *firſt-fruits*, they treat of them under this name, and underſtand by the name of *Biccurim* no other. Theſe, they ſay, are the *firſt-fruits*, which the people are ſo often in the Law commanded

d *P. Fagius in Pentat.*

e *R. Selom. Deut.* 26. 2 *Moſes Kotſenſ. fol.* 201. *Col.* 4.

ded to bring up unto the *Sanctuary*, at the *Feaſt of Pentecoſt*, which was the end and cloſure of their harveſt, as was ſignified both by this oblation, and likewiſe by that of the two *wave-loaves*, Lev. 23. 17.

The ſecond was paid of *Corn*, *Wine*, *Oyl*, *and the Fleece*, *Deut.* 18. 4. *Numb.* 18. 12. yea, of all things elſe that the earth brought forth for mans food. Thus their *Doctors* are to be underſtood, where they ſay, (*f*) *Quicquid eduliorum ex terra incrementum capit, obnoxium eſt primitiis, Therumæ, & decimis.* This they call, תרומה *Theruma*, an *heave-offering*: the *Greek* renders it, ἀφωρισμὸς, *A ſeparation*, becauſe this was a *conſecration, or ſetting apart of the Lords portion*. In alluſion unto this, I take S. *Paul* to have termed himſelf ἀφωρισμένον εὐαγγέλιον, *ſeparated unto the Goſpel*, Rom. 1. 1. ἀφωρισθῆ Ααρὼν, *Aaron ſhall ſeparate the Levites*, ſo the *Greek* renders it, but the Original is, *Aaron ſhall wave the Levites*, *Numb.* 8. 11. Again, ἀφορίσατε *Separate me Barnabas and Saul*, *Acts* 13. 2. *Druſius* delivereth another reaſon, as hath been ſaid in the *Chapter* of the *Phariſees*. But to proceed: the *Hebrews* called this ſecond payment, not only *Theruma*, *ſimply*, but ſometimes (*g*) *Theruma gedola*, the *great heave-offering*, in compariſon of that *Tithe* which the *Levites* payed unto the *Prieſts*: for that was termed *Theruma magna-ſher*, the *heave offering of the Tithe*, Numb. 18. 26. which though it were *one of ten*, in reſpect of that portion which the *Levites* received; yet it was but *one of an hundred*, in reſpect of the Husbandmans ſtock, who payed the *Levites*: and thus was it a great deal leſs then the *great heave offering*, as will preſently appear. This (the *Hebrews* ſay) the owners were not bound to bring up to *Jeruſalem*.

The *Law* preſcribed no ſet quantity to be paid, either

f Moſes Egypt. in Jud. part. 3. tract. de Theruuoth, cap. 2.

תרומה גדולה.

ther in the *Biccurim*, or in the *Theruma*; but, by *tradition*, they were taught to pay at leaſt the *ſixtieth* part in both, even in thoſe *ſeven things*, alſo paid under the name of *Biccurim*, or *firſt-fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudiſts* do diſtinguiſh the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing elſe but the *heave-offering of the floor*, formerly mentioned out of *Num.* 15. 20. My reaſons are theſe. 1. *Scripture* giveth no ſuch leave to keep any part of their *firſt fruits* at home; if that could be proved, the diſtinction were warrantable. 2. *Scripture* doth not limit *firſt fruits* unto thoſe *ſeven kinds*, which alone go under the name of *Biccurim*. 3. Themſelves confound both members; for in their *Biccurim*, they ſay, they paid, 1 *Wheat*, 2. *Barley*: In their *Theruma*, they ſay, they paid *Corn*; as if under *Corn*, *Wheat* and *Barley* were not contained. Some may ſay, they paid their *Biccurim in the Ear*, while the harveſt was yet ſtanding, and their *Theruma in Wheat and Barley ready threſhed and winnowed*. My reaſons why it cannot be ſo, are theſe: 1. Becauſe then they ſhould pay *twice a ſixtieth part* in their corn. 2. Becauſe the corn offered in the ſheaf was but a little quantity, and it was offered not at their *Pentecoſt* when their harveſt ended, but at their *Paſſeover* when their harveſt began, *Levit.* 23. 10. Whereas their *Biccurim*, or *firſt fruits*, were always offered at their *Pentecoſt*.

But omitting further proofs, I proceed to ſhew the ground, why in this *heave offering of the floor*, at leaſt a *ſixtieth part* was preſcribed: it is grounded upon that of the Prophet *Ezek.* This is the oblation

that

that ye ſhall offer, *the ſixth part of an Ephah out of an Homer*, *Ezek.* 45. 13. that is, *the ſixtieth part of the whole*, becauſe an *Homer* containeth ten *Ephahs*. Hence they took that diſtinction of theſe offerings (*g*) Some ſay they gave the *fortieth part of their encreaſe* : this becauſe it was the greateſt quantity given in this kind of oblations, they termed (*h*) *Theruma oculi boni*, *The oblation of a fair eye* : others (though they were not ſo liberal as the former, yet they might not be reputed niggardly) gave a *fiftieth part*, and this they termed (*i*) *Theruma mediana*, *The oblation of a middle eye* : others, whom they reputed ſordid, gave juſt a *ſixtieth part*, leſs then which they could not give, this they termed (*k*) *Theruma oculi mali*, *The oblation of an evil eye* : ſo that the payment of theſe was bounded by the tradition of the *Elders*, between the *ſixtieth* and the *fortieth part* : but the (*l*) *Phariſees*, that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part* ; ſo that he was reputed *ſordid* with them that paid the *fiftieth part* ; and none liberal except he paid the *thirtieth*. The manner how theſe firſt fruits termed *Biccurim* were paid, is at large ſet down, *Deut.* 26. But in time of the *Prophets* other *Ceremonies* ſeem to have been received, of which the *Hebrew Doctors* ſay thus : (*m*) *When they carried up their firſt-fruits, all the Cities that were in a County gathered together to the chief City of the County to the end that they might not go up alone ; for it is ſaid, In the multitude of people is the Kings honour*, Prov. 14. 28. *And they came and lodged all night in the ſtreets of the City, and went not into houſes, for fear of pollution* : *and in the morning the Governor ſaid, Ariſe, and let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his horns covered with Gold, and an*

g *Solom. Iarchi. Deut.* 18. 4. *Item Hieronym. in Ezek.* 45 *fol.* 260.

תרומת עין יפה *Theruma gnajin iopha.*

תרומה ביבונית *Theruma benonith.*

h תרומה עין רעה *Theruma gnajia ragna.*

l *Epiphan contr. Phariſ. pag.* 11.

m *Maimon. in Buccurim. cap.* 4. *ſect.* 16.

an Olive Garland on his head, to ſignifie the firſt-fruits of the ſeven kinds of fruits. There was likewiſe a pipe ſtruck up before them, until they came near to Jeruſalem, and all the way as they went, they ſang, I rejoyced in them that ſaid unto me, we will go into the houſe of the Lord, &c. *Pſal.* 122. Unto this, and other like manner of ſolemn Aſſemblies the *Prophet* hath reference, ſaying, *Ye ſhall have a ſong as in a night when an holy ſolemnity is kept, and gladneſs of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Eſay* 30. 29.

The *firſtling*, or *firſt born* of man and beaſt, the *Lord* challenged as his own, *Exod.* 13. The ground of this Law was, becauſe *God ſmote all the firſt-born in Egypt from man to beaſt, but ſpared the Iſraelites*; for a perpetual memory of which benefit, he commanded them to ſanctifie all their *firſt-born male*, unto him. Now the *firſt-born men, and of unclean beaſts*, were redeemed for five ſilver ſhekels of the *ſanctuary*, paid unto the *Prieſts* for each of them, *Num.* 18. 15, 16. Unto this S. *Peter* alludeth, ſaying, *We are not redeemed with corruptible things, as ſilver and gold*, 1 *Pet.* 1. 18. The *firſtlings of clean beaſts* ought to be ſacrificed, their blood to be ſprinkled on the Altar, their fat to be burnt for a burnt-offering, and their fleſh to return to the *Prieſts*.

Obſerve how *God* would be honoured by the *firſtlings of men and cattel*; by the *firſt fruits of trees, and of the earth, in the ſheaf, in the threſhing-floor, in the dough, in the loaves*. All which teach us *to conſecrate the firſt and prime of our years unto the Lord.*

CHAP.

CHAP. III.

Of Tithes.

WE are here to enquire: First, *what things* in general were titheable: *Secondly*, how many *kinds of Tithes* there were: Thirdly, the *time* when each ſort of *tithe* began to be *titheable.*

First, their yearly encreaſe was either *Cattel*, *fruits of the trees*, or *fruits of the land*; of (*a*) *all theſe* they payed *tithes*, even to mint, aniſe, and cumine, *Theſe things they ought not to leave undone*, *Mat.* 23. 23.

a *Vid. Sixtin. Amama de decimis.*

Secondly, the *ſorts of tithes* payed out of the fruits, both of the trees and the land, by the Husbandman, were two, payed in this manner: When the Harveſt had been ended, and all gathered, then the Husbandman laid aſide his *great Theruma*, otherwiſe called the *firſt fruits of his threſhing floor*, of which it hath been ſpoken in the *Chapter of firſt fruits.* This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed (*b*) *Magnaſher riſchon*, *the firſt tithe*, *Tob.* 1. 7. This was always paid in kind, and as it ſeemeth to me, it was not brought up to *Jeruſalem* by the husbandman, (*c*) others think otherwiſe) but payed unto the *Levites* in the ſeveral Cities of tillage, *Neh.* 10. 37. out of this *firſt tithe* the *Levites* paid a *tenth portion* unto the *Prieſts*; this they termed (*d*) *Magnaſher min hammagnaſher*, *the tithe of the Tithes*, *Neh.* 10. 38. and *Decima ſanctitatum*, the *tithe of holy things*, 2. *Chron.* 31 6. this the *Levites* brought up to the houſe of *God*, *Neh.* 10. 38. When the *Levites* had paid this tenth portion unto the *Prieſts*, then the *Levites* and their Families might

ב מעשר ראשון

c *Decimæ primæ neceſſariò aut à colono ipſo aut ejus vicario Hieroſolymas deportandæ erant. Sixtin Amama de decimis.*

ג מעשר מן המעשר

might eat the remainder of the firſt tithe in any place, even out of *Jeruſalem*, Num. 18. 31.

This firſt tithe being paid, the Husbandman paid out of that which remained a ſecond tithe; this the Husbandman might pay in kind if he pleaſed, or if he would, he might by way of commutation pay the worth thereof in Money; but when he payed in Money, he added a fifth part; ſo that when in kind was *ten in the hundred*, that changed into Money, was *twelve in the hundred*. This the Husbandman brought up unto *Jeruſalem*, and made a kind of Love-feaſt therewith, unto which he invited the *Prieſts* and *Levites*, only every *third year* he carried it not to *Jeruſalem*, *but ſpent it at home within his own gates*, upon the *Levites*, *the Fatherleſs*, *the Widows*, *and the Poor*, Deut. 14. 18. (*a*) They reckoned their third year from the *Sabbatical year*, on which the Land reſted: So that the firſt and ſecond *Tithe* was payed by the Husbandman the *firſt*, *ſecond*, *fourth*, *and fifth years after the Sabbatical year*: but upon the third and ſixth years only, the firſt *Tithe* was paid to the *Levites*, and the the ſecond was ſpent at home. Hence in reſpect of the *kinds*, this is called (*b*) *Magnaſher ſcheni*, the ſecond *tithe*, *Tobit.* 1. 7. in reſpect it was paid to the poor every third year: it is called (*c*) *Magnaſher gnani*, πλουσιακὴ, *the poor mans tithe*, and (*d*) *Magnaſher ſcheliſchi*, *the third tithe*, *Tob.* 1. 1. On thoſe years on which it was carried up to *Jeruſalem*, it ought of neceſſity to be eaten within the *Court of the Temple*, Deut. 14. 26. and by the *third tithe*, vve are to underſtand the *poor mans tithe on the third year*, vvhich year is termed *an year of tithes*, Deut. 26. 12.

a *Moſes Kotſen. tract. de decima ſecundo. f.* 199.

b מעשר שני

c מעשר עני

d מעשר שלישי

They likewiſe tithed their Cattel. *Of their bullocks, and their ſheep, and all that paſſed under the rod, the tenth*

was holy to the Lord, Lev. 27 32. Some Expoſitors underſtand by this phraſe of *paſſing under the rod*, that all Cattle are *titheable* which live under the *cuſtody of a keeper*, as if there were alluſion to the *Shepherds ſtaff*, or *keepers rod*, which they uſe in keeping their Cattel. The *Hebrews* more probably underſtand hereby, the *manner of their decimation* or *tithing* their Cattel, which was as followeth. (*d*) *He that hath Lambs (or Bullocks) thus ſeparateth his tenth, he gathereth all his Lambs, and all his Bullocks into a fold, to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the Lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three,* &c. *and the tenth which cometh forth, whether it be male or female, perfect, or blemiſhed, he marketh it with a red mark, ſaying, this is for tithe.* At this day the *Jews*, though they are not in their own Country, neither have any *Levitical Prieſthood*, yet thoſe who will be reputed religious among them, do diſtribute in lieu of tithes, the tenth of their encreaſe unto the poor, being perſwaded that *God* doth bleſs their eſtates the more: for their uſual Proverb is, (*e*) *Thregnaſher, biſchbil ſche thegnaſher*; that is, *Pay tithes, that thou mayeſt be rich.*

(*d*) Solymon Iarchi, Lev. 27. 32. & Maimon. de primogen. c. 7. Sect. 1. 5.

תעשר בשביל שתעשו

The *time* of the year from which they reckoned *tithes*, was different. For (*f*) *beaſts* they counted the year from *Elul* to *Elul*, that is, from *Auguſt* to *Auguſt*, (g) for *Grain*, *Pulſe*, and *Herbs* from *Tiſri* to *Tiſri*, that is, from *September* to *September*: for the *fruit of Trees*, from *Schebat*, to *Schebat*, that is, from *January* to *January*.

(*f*) Talmud. tract. de novo anno ad initium Buxtorf. Synag. Jud. c. 12.

(g) Moſes Kotſen. in præcep. affirm. 136.

In this *Synopſis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Iſraels* tithing is ſet down.

The

The Husbandman had growing

6000	Bushels in one year.
100	Bushels was the least that could be paid by the Husbandman to the *Priests* for the first-fruits of the threshing floor.
5900	Bushels remained to the Husbandman, out of which he payed two Tythes.
590	Bushels were the first Tithe to the *Levites*.
59	Bushels the *Levites* paid the *Priests*, which was called the *Tithe of the Tithes*.
5310	Bushels remained to the Husbandman, out of which he paid his second tithe.
531	Bushels were the second Tithe.
4779	Bushels remained to the Husbandman as his own, all being paid.
1121	Bushels are the sum of both Tithes joyned together, which is above a sixth part of the whole, namely *nineteen* out of an hundred.

We are to know moreover, that through the corruption of the times, in the time of *Hezekiah*'s reign, Tithes began generally to be neglected, insomuch that then *Overseers* were appointed to look to the true payment thereof, 2 *Ch.*31.13. Notwithstanding partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the *people*, about one

hundred thirty years before our *Saviours Incarnation*, corruption ſo prevailed, that the people in a manner *neglected all tithes*, yea none or very few payed either their firſt, ſecond, or *poor mans tithe*, only they paid the *great heave-offering*. Juſtly for this reaſon (ſaith (*h*) *Moſes Kotſenſis*) *in the dayes of* John *the Prieſt*, *who ſucceeded* Simeon *the juſt*, (I take it he meaneth *Johannes Hyrcanus*) their great Court, termed their *Sanhedrim*, made a Decree, that more faithful *Overſeers* ſhould be appointed for the *Tithes*. At this time many things became queſtionable, whether they were tithable or no; whence the high Court of their *Sanhedrim* decreed, that in the things *doubtful* (which they termed דמאי *Demai*) (*i*) though they paid neither firſt, nor *poor mans tithe*, yet they paid a ſecond *tithe*, *and a ſmall heave offering*; namely, אחד ממאה *one part of an hundred*: *Mint*, *Aniſe* and *Cummine*, ſeemeth to have been of theſe *doubtful things*; in which, though their decree of the *Sanhedrim* required but *one in the hundred*, yet the *Phariſees* would pay a juſt tenth, *Mat.* 23.23. and hence it is that they boaſted, *They gave tithes of all that they poſſeſſed*, Luke 18. 12. In which they outſtripped the other *Jews*, who in theſe payments took the liberty granted them by the *Sanhedrim*.

h *Moſes Kotſen. fol.* 159. *col.* 3.

i *Moſes Kotſen. ibid.*

CHAP. IV.

Of their Marriages.

IN this Chapter of their *Marriages*, we are to conſider: Firſt, the *diſtinction of their wives*. Secondly, the *manner of their betrothings*. Thirdly, the *rites* and *ceremonies of their Marriage*. Laſtly, the *form of their Divorce*. The *Patriarchs* in the *Old Teſtament* had many

many of them, *two sorts of Wives*: both of them were *reputed lawful*, and *true wives*, and therefore the Children of both were accounted *legitimate*. The *Hebrews* commonly called the one נשים *Naschim*, *Primary-wives*, Married with nuptial Ceremonies and Rites requisite. Some derive the word from נשה *Nascha*, *Oblitus fuit, quasi Obliviosæ dictæ*, because for the most part, *womens memory is not so strong as mens*: but they think not amiss, who say that women are so called from *oblivion*, or *forgetfulness*, because the Fathers family is *forgotten*, and in a manner *extinct in their daughters when they are married*. Hence proceeds that common saying of the *Hebrews*, (*a*) *Familia matris non vocatur familia*: and, for the contrary reason, a *male child* is called זכר *Zacar*, from his memory, *because the memory of the Father is preserved in the* (*b*) *Son*, according to that speech of Absolom, *I have no Son to keep my name in remembrance*, 2 Sam. 18. 18.

The other sort of Wives they call (*c*) *Pillagschim*, *secondary wives*, or *half wives*; the *English* translates them *Concubines*, and that not unfitly, for sometimes the *Hebrew* word it self denoteth an *infamous Strumpet*, or *common Harlot*.

The differences between these *Concubines*, and the *chief* or *primary wives*, are many. 1. A *disparity* in their authority, or houshold government: the *Wife* was as *Mistress*, the *Concubine* as an *hand-maid* or *servant*. She had only *Jus tori*, a true and lawful *right unto the marriage bed*, as the chief Wife had; otherwise she was in all respects inferiour. And this appeareth in the History of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chief Wife* at her Espousals received from her Husband certain *Gifts* and *Tokens*, as Pledges and Ceremonies of the Contract. Thus *Abra-*

hams

a משפחת אם אינה קרויה משפחה *Aben Ezra. Num.* 1 2.

b *Eandem prolis masculæ rationem habitam apud Grecos testatur Euripides.* Στύλοι γὰρ οἰκῶν παῖδες ἄρσενες.

c פילגש *Uxor secundaria vocem compositam esse aiunt ex* פלג *Dividere &* אשה *uxor, quasi uxor divisa & dimidia.*

kams ſteward, who is probably thought to be *Eliezer*, (of whom we read, *Gen.*15.2.) gave in *Iſaacs* name unto *Rebecca, jewels of ſilver. and jewels of gold, and raiment*, *Gen.* 24. 55. This cuſtom was in uſe alſo among the *Grecians*, who calleth theſe gifts Ἕδνα. (e) Moreover the *chief Wife* likewiſe received from her husband *a bill of writing*, or *matrimonial* letters, whereas the *Concubines* received neither *ſuch gifts*, nor ſuch *letters*. *Thirdly*, only *the children of the cheif wife ſucceeded the father in his inheritance*; *the children of the Concubines received gifts or legacies*: Abraham *gave all his goods to Iſaac*, but unto the *ſons of the Concubines* which *Abraham* had, *Abraham gave gifts*, *Gen.*25.5,6. And here, by the way, we may take notice, that *the firſt born* by right of primogeniture, received a *double portion of his fathers goods*: *the father ſhall give him a double portion of all that he hath, for he is the firſt of his ſtrength*, *Deut.*21, 17. Unto this cuſtom the *Prophet Eliſha's* ſpeech alludeth, when he praveth *Elijah*, that his ſpirit might be *double* upon him, 2 *King.* 1.9. that is, that he might have *a double portion of his ſpirit*, *in compariſon of the other Prophets*, or rather the *ſons of the Prophets*, amongſt whom he obtained the place of an *elder Brother*, and therefore prayeth for the *right of primogeniture*: ſo that we are not to underſtand him, as if he did ambitiouſly deſire a greater meaſure of the ſpirit than reſted upon his *Maſter*, but that he deſired to excel the other *remaining Prophets*, unto whom afterward he became a *father*. The (f) *Hebr.* phraſe is in both places the ſame. *Secondly*, in their *betrothing* we are to conſider, 1. The *diſtance of time* between the *eſpouſals*, and the *confirmation* of their marriage, which ſome have conceited to have been a *full year*, at leaſt ten months; and this they obſerve from *Rebecca*, her brother and mothers an-

d Τἀων ἓδνα τ' ἐθέλησι φίλῃ ἀνάεδνον ἀγέσθω. *Hom. Iliad.6. vid. etiam Suid. in* Ἕδνα.

e D. *Kimchi* 2 *Sam.* 5. 13.

f פי שנים *partem duorum.*

anſwer unto *Abrahams* ſervant, deſiring that the Maid might not depart preſently, but remain after the Eſpouſals at leaſt ten days, *Gen.* 24. 55. Which Text they interpret (g) *ten months*, underſtanding thereby that which elſewhere is phraſed (h) *a year of days*, *Gen* 41. 1. But if we ſhould yield this interpretation (although our *Engliſh at leaſt ten days*, is more agreeable unto the *Septuagint* and the *Original*) yet it followeth not, that this time was craved for the fulfilling of any preſcribed diſtance between the Eſpouſals and the Marriage, but rather it implieth the tender affection of the mother towards her daughter, as being loath ſo ſuddenly to part with her. Notwithſtanding, it is not unlikely, that there was a competent diſtance of time between the firſt affiancing, and the confirmation of the *marriage*, though not preſcribed, or *limited to any ſet number of days*, *weeks*, or *months*. The ſecond thing conſiderable in their betrothing, is to enquire the *manner of their contracting*, which might be done in *Iſrael* three ways. Firſt, (i) *By peice of money*. Secondly, *By writing*. Thirdly, *By copulation*, *and all theſe in the preſence of witneſſes*. *By a peice of money*, though it were but a farthing, or the worth thereof, at which time the man uſed this, or the like form of words; (k) *Lo thou art betrothed unto me*: and he gave her the money before witneſſes. *By bill*, and then he wrote the like form of words; *Be thou betrothed unto me*, which he gave her before witneſſes; and it was written with her name in it, elſe it was no betrothing. *By copulation*, and then he ſaid likewiſe, *Lo thou ſhall be betrothed unto me by copulation*, and ſo he was united unto her before two witneſſes, after which copulation ſhe was his betrothed wife. If he lay with her by way of *fornication*, and not by the

g *Onkelos & R. Solomon.*

h שנתים ימים *Duorum annorum dierum*

i כסף או כשטר או בביאה וכולן בעדים *Moſes Kotſen. fol.* 124.

k הרי את מקושטת לי *Maimon in Iſchoth*, c. 3. §. 1.

name

name of betrothing; or if it were by themſelves, without the fore-acquainting of *Witneſſes*, it was no betrothing: however he might not lye with her the ſecond time, before the Marriage was accompliſhed. And though the betrothing might be *any of theſe three ways*, yet uſually it was by a *peice of Money*; and if they would, they might do it by *writing*, but betrothing by copulation was forbidden by the wiſe men of *Iſrael*, and who ſo did it was chaſtiſed with rods: howbeit the *betrothing* ſtood in force. Theſe ſolemnities in *betrotking* were performed by the man and woman under a Tent or Canopy made for the purpoſe, called in their language (*l*) *Chuppa*, *a Tabernacle or Tent*: to this the Pſalmiſt alludeth, Pſal. 19.4, 5. *In them hath he ſet a Tabernacle for the Sun, which as a Bridegroom coming out of his Chamber rejoyceth as a ſtrong man to run a Race.*

חופה l
Elias Thisbit.

Thirdly, the Rites and Ceremonies of their Marriage were performed in the aſſembly of *ten men* at leaſt, with bleſſings and thankſgiving unto *God*, whence houſe it ſelf was called (*m*) *Beth hillulah*, the *Houſe of praiſe*, and their marriage ſong (*n*) *Hillulim*, *praiſes*. The *Bridegrooms intimate friends* which accompanied him and ſung this *Epithalamium* or *marriage ſong*, were termed υἱοὶ τοῦ νυμφῶνος, *Children of the Bride-chamber*, Mat. 9.15. Such I conceive thoſe *thirty companions* to have been vvhich *Sampſon* aſſociated to himſelf, *Jud.* 14.11. The form of this *praiſe* or *bleſſing* is at large deſcribed by *Genebrard*, and the ſum thereof is this: The cheif of theſe companions taketh a cup, and bleſſeth it, ſaying, *Bleſſed art thou, O Lord our God, the King of the world, which createſt the fruit of the vine*: afterward then he ſaith, *bleſſed be the Lord our God the King of the world, who hath created man after his own Image, according to*

בית m
חלולא
הלולים n

the

the image of his own likeneſs, and hath thereby prepared unto himſelf an everlaſting building, bleſſed be thou, O Lord, who haſt created him. Then followeth again, *Bleſſed art thou, O Lord our God, who haſt created joy and gladneſs, the Bridegroom and the Bride, charity and brotherly love, rejoycing, and pleaſure, peace and ſociety: I beſeech thee, O Lord, let there ſuddenly be heard in the Cities of* Judah, *and the ſtreets of* Jeruſalem, *the voice of joy and gladneſs, the voice of the Bridegroom and the Bride: the voice of exultation in the Bride-chamber is ſweeter than any feaſt: and children ſweeter then the ſweetneſs of a ſong*: and this being ended, he drinketh to the married couple.

This cuſtom *of praiſing God* at ſuch times was not needleſs or ſuperfluous, *for the fruit of the womb* was expected as a *ſpecial bleſſing* from God, and ſo acknowledged by them in that ſaying, that *four keys* were in the hand of him who was the *Lord* of the whole World, which were committed neither to *Angel* nor *Seraphim*; namely (*o*) *Clavis pluviæ, clavis cibationis, clavis ſepulchrorum, & clavis ſterilitatis.* Concerning the *key of Rain*, thus ſpeaketh the Scripture, *The Lord will open to thee his good treaſure*, Deut. 28. Concerning the *key of food, thou openeſt thy hands* Pſal. 145. Concerning the *key of the grave, when I ſhall open your ſepulchres*, Ezeck. 37. Concerning the *key of barrenneſs*, God *remembred* Rachel, *and opened her womb*, Gen. 30. Whereby is intimated, that theſe four things God *hath reſerved in his own hand and cuſtody*: namely, *Rain, Food, the raiſing of our Bodies, and the procreation of children.*

o מפתח מטרא מפתח פרנסה מפתח קבריא מפתח עקדתא *Targum Hier. Gen. 30. 21.*

The *time of the marriage feaſt* appeareth clearly to have been *uſually* (*p*) *ſeven daies*. *Sampſon* continued his *feaſt ſeven days*, *Jud.* 14. 10, 11. And of this *ſeven days feaſt*, (*q*) *Divines* do underſtand that ſpeech of

p *Vid. Thisbit. in* חתן

q *Auguſt. queſt. ſuper Gen. 82.*

Labans unto Jacob, concerning *Leah*, *fulfill her week*, and we will alſo give thee this, *Gen.* 29. 27. in which ſpeech, it is thought that *Laban* did deſire *Jacob*, not to reject and turn away *Leah*, but to confirm the preſent *marriage*, by fulfilling the *uſual days of her marriage feaſt*. From this Cuſtom, together with the practice of *Joſeph*, mourning ſeven days for his father, *Gen.* 50. 10. aroſe that uſual proverb among the *Jews*, *Septem ad convivium, Septem ad luctum.* The chief governour of the feaſt was called (*r*) *Baal miſchte*; which name is fitly expreſſed by being called the (*s*) *ruler of the feaſt*, *Joh.* 2. 9. The *modern* Jews *in* Italy, when they invite any to a *marriage feaſt*, uſe this form of words, *Such a one, or ſuch a one entreateth you to credit his daughters marriage with your preſence at the feaſt, &c.* Then he that is invited replieth, *Mazal tob*: which ſome interpret to be the wiſhing of *good luck* in general; but I rather think, that hereby was wiſhed to the married parties, *a ſpecial bleſſing in the procreation of children*: whence the *wedding ring*, given unto the Bride-wife had (*u*) this inſcription or poſie, *Mazal tob*; and the *Hebrews* called the Planet *Jupiter*, *Mazal*, whoſe influence they thought to be of great efficacy or force for generation: but in truth, *Mazal* ſignifieth any other Planet or Star in the Heaven, according to that *Hebrew* Proverb, (*x*) *There is no herb in the earth, which hath not a* Mazal *or* Star *in the Firmament anſwering it, and ſtriking it, ſaying, grow.* Now *tob* ſignifieth good; ſo that the phraſe ſoundeth as much as, *be it done in a good hour*, or *under a good Planet.*

At the time of the marriage alſo, the man gave his wife a *dowry bill*, which the *Scrivener* wrote, and the Bridegroom paid for, whereby he endowed his Spouſe, if ſhe were a *Virgin*, with 200 Deniers, (that is fifty

r בעל משתה

s Αρχισυνάγωγος.

t מזל טוב *Stukius de conviv. l.* 2. *c.* 3.

u *Munſter. Gen.* 30.

x *Non eſt tibi ulla herba in terris cui non ſit Mazal inſirmamento, & ferit ipſam* το *Mazal, & dicit ei, Creſce.*

fifty ſhekels) and if ſhe had been married before, with an hundred *Deniers*, that is, twenty five ſhekels, and this was called the *root* or *principal of the dowry*: the *dowry* might not be leſs, but more, ſo much as he would, though it were to a talent of gold. There is mention of a contract between *Tobias* and *Sarah*, and that was performed, *not by a Scrivener*, but by *Raguel*, the womans father; where we may obſerve, that before the writing of this bill there was a *giving of the woman unto her husband*. The form of words there uſed is, *Behold, take her after the law of* Moſes, *Tobit.* 7. 14. A Copy of this Dowry bill is taken by *Bertram* out of the *Babylon Talmud*. The words thereof are thus: (*y*) *Upon the ſixth day of the week, the fourth of the month* Sivan, *in the year five thouſand two hundred fifty four of the Creation of the World, according to the computation which we uſe here at* Maſſilia, *a City, which is ſcituate near the Seaſhore, the Bridegreom* Rabbi Moſes, *the ſon of* Rabbi Jehuda, *ſaid unto the Bridewife* Clarona, *the daughter of* Rabbi David, *the ſon of* Rabbi Moſes, *a Citizen of* Lisbon; *Be unto me a wife according to the law of* Moſes *and* Iſrael; *and I according to the word of God, will worſhip, honor, maintain, and govern thee according to the manner of the husbands among the* Jews, *which do worſhip, honor, maintain, and govern their wives faithfully. I alſo do beſtow upon thee the dowry of thy Virginity,* 200 *Deniers in ſilver, which belong unto thee by the law: and moreover, thy food, thy apparel, and ſufficient neceſſaries; as likewiſe the knowledg of thee, according to the cuſtom of all the earth.* Thus *Clarona* the *Virgin* reſted and became a *wife* to *Rabbi Moſes*, the ſon of *Jehuda*, the Bridegroom.

(*y*) *Talmud. Bab. vid. Buxtorf. Grammatic. Chald. p.* 389.

After the Marriage was finiſhed, then the wife might challenge from her Husband three things as

debt. 1. *Food.* 2. *Apparel.* 3. *Cohabitation*, or the *right of the bed*; which they note from *Exod.* 21.10. where it is ſaid, if he take him another wife, *her food, her raiment, and her duty of marriage ſhall he not diminiſh.* And unto this the *Apoſtle* alludeth, calling it, *Due benevolence*, 1 Cor. 7.3.

The Wife, when ſhe was firſt preſented unto her Husband, covered her Head with a *Veil*, in token of *ſubjection*. *Rebecca* took a *Veil*, and covered her ſelf, (*Gen.* 24.65.) and for this cauſe (namely in *ſign of ſubjection*) ought the woman to have power on her head, 1 *Cor.* 11.10. Where by *Power* the *Apoſtle* underſtandeth a *veil*. Do any ask the queſtion, why he ſhould denote this *Veil* by the name of *Power*, eſpecially ſeeing it was in *token of ſubjection*? The *Apoſtle* being an *Hebrew* of the *Hebrews*, might have reſpect to the *Hebrew* word (z) *Radid*, ſignifying a *Veil*, vvhich cometh from the root *Radad*, to bear *Rule and Authority*, and ſo might uſe the Greek vvord, ſignifying (*a*) *power* in the ſame ſenſe as the *Hebrews* did. And, in truth, what was this ſubjection to the Husband but a kind of *power* and *protection* derived unto the *VVife*, in compariſon of her former ſtate, being a *Virgin*? and therefore in caſe her Husband vvas jealous of her, amongſt other tokens of ſorrow, ſhe vvas commanded to ſtand at her tryal vvith her *head uncovered*, *Numb.* 5.18. intimating thereby, that if ſhe could not then clear her ſelf, ſhe vvas from thence forvvard deprived of all *power*, vvhich heretofore ſhe enjoyed by the means of her Husband.

רדיד *Velamen mulieris. à verbo* רדד *Subjecit.* a Ἐξουσία.

בלא רדיד *Sive Radid.* ἄνευ ἐξουσίας *Sic ego interpretor verba Maimon. in Sota. c. 3. ſect 5.*

After the marriage vvas finiſhed, ſometimes there vvas permitted a *Bill of Divorce*: this the *Hebrews* called (*b*) *Sepher Kerithuth*, *a Bill of cutting off*, becauſe the vvoman is by this means *cut off from her Husbands family*. (*d*) *Ten things were* thought requiſite as the *Root*

ספר כריתות *Græce* βιβλίον ἀποστασίου. d *Maimon. de divort. c. 1. ſect. 1.*

and

and foundation of a divorce. 1. *That a man put her not away but of his own will.* 2. *That he put her away by writing, not by any other thing.* 3. *That the matter of the writing be to divorce her and put her away, out of her poſſeſſion.* 4. *That the matter of that divorcement be between him and her.* 5. *That it be written by her name.* 6. *That there be no action wanting, after the writing hereof, ſave the delivery of it unto her.* 7. *That he give it unto her.* 8. *That he gave it her before Witneſſes.* 9. *That he give it her by the law of divorces.* 10. *That it be the husband or his deputy that delivereth it unto her.* The form or Copy of this *bill of divorcement* vvas as it followveth (e)

Upon ſuch a day of the Week, ſuch and ſuch of the Month N. *ſuch or ſuch an year of the Creation of the World, according to the computation which we uſe here in this City* N *ſcituate near the River* N. *that I of the Country of* N. *the ſon of* Rabbi N. *of the Country* N. *But now I dwelling in ſuch or ſuch a place, near ſuch and ſuch a River have deſired of my own free will, without any co-action, and have divorced, diſmiſſed, and caſt out thee, thee I ſay thee my Wife* N. *of the Country of* N. *the daughter of* Rabbi N. *dwelling in ſuch and ſuch a Country, and dwelling now in ſuch and ſuch a place, ſcituate near ſuch and ſuch a River, which haſt been my Wife heretofore, but now I do divorce thee, diſmiſs thee, and caſt thee out, that thou mayſt be free, and have the rule to thy ſelf, and to depart and to marry with any other man whom thou wilt; and let no man be refuſed by thee for me, from this day forward for ever. Thus be thou lawful for any man, and this ſhall be to thee from me a bill of ſeparation, a bill of divorce, and a letter of diſmiſſion, according to the Law of* Moſes *and* Iſrael:

N. *the ſon of* N. *witneſs.*
N. *the ſon of* N. *witneſs.*

This

(e) *Hæc forma reperitur apud Moſem Kotſenſem. fol.* 133. *Aliud exemplar ibidem habetur. It. in Miſe Ægyptio. part* 2. *fol.* 49. *unde deſumpta eſt hæc teſtium ſubſcriptio quam appoſuimus.*

f *Solomon. Jarchi. Hoſ.* c. 1. 10.
g *Maimon. de divort. cap.* 11. *ſect.* 18.

This *bill* was written by a *(f) Scrivener*, or *publick Notary*. And *(g)* furthermore, a woman being *divorced*, or otherwiſe a *widow*, it was not lawful for her to marry again, till ſhe had *tarried ninety days, beſides the day of her divorce, or of her husbands death, and her laſt eſpouſals: to the end it might be known, whether ſhe were with child or no, and that there might be proof, whether it were the ſeed of the firſt husband, or of her ſecond.*

It was a common cuſtom among the *Romans* about the time of our *Saviours* birth, even for the women to *divorce their husbands*, and to marry again at their pleaſure. Of this, *Heathen* Authors ſpeak:

——*Sic fiunt octo mariti,*
Quinque per autumnos.
Juvenal. *Satyr* 6. *verſe* 230.
Et nubet decimo jam Theleſina viro.
Martial. *lib.* 8.

h *Senec.* 3. *de Benef.* 16.
i *Plutarch, in Alcibiade.*

(h) Non conſulum, ſed maritorum numero annos ſuos computant, &c. The Bill tendred by the woman, was termed *(i)* γράμματα ἀποστασίου, *letters of forſaking*; *not letters of cutting off, or putting away.* This ſame practiſe was in uſe alſo among the *Hebrews*. Hence is that ſaying of our Saviour: *If a woman ſhall put away her husband, and be married to another*, &c. Mark 10. 12. Now although, at that time, humane laws forbad not *the marriages renewed with others upon ſuch divorces*, yet *Gods* law condemned both ſuch *divorces*, and ſuch *marriages*, and, *before God*, perſons *marrying* after ſuch divorcements were reputed *digamites*, that is, to have *two husbands, or two wives*. For this reaſon, a *Miniſter* above others is commanded to be μιᾶς γυναικὸς ἀνήρ; *The Husband of one wife*, 1 *Tim.* 3. 2. And the *woman*, ſhe is commanded to be ἑνὸς ἀνδρὸς γυνή, *The wife of one husband*, 1 *Tim.* 5. 9. In which text, *ſecond marriages*

(in caſe of the Husbands or Wives death) are no more forbidden, than the Poet forbade them in the like phraſe.

Unico gaudens mulier marito.
Horat. Carmin. 3. 14.

Note in the laſt place, that among the *Jews* the Bride-woman alſo brought a *dowry* to her Husband; it was ſometimes more, ſometimes leſs; it was called by the (*k*) *Rabbins* נדוניא *Nedunia*: Raguel *gave with his daughter* Sarah *half his goods, ſervants and cattel, and money, Tob.* 10. 10.

k *Elias Thiſbit. It. Solom. Jarchi. Gen.* 31. 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his Burial, many Ceremonies were obſerved. *Firſt*, the next of the kin cloſed the eyes of the deceaſed body. *Joſeph ſhall put his hands upon thy eyes*, Geneſ. 46. 4. This was likewiſe practiced both by the *Romans* and the *Grecians*.

Ille meos oculos comprimat, Ille tuos. Ovid.
Οσσε καθαιρήσουσι θανόντι πες, *Homer Iliad.* 11.

Secondly, they *waſhed* the body being dead. *Tabitha died, and when they had waſhed her, they laid her up in an upper-chamber*, Act. 9. 37. The *baptization* or *waſhing* at ſuch a time was threefold. The firſt was βαπτισμὸς ἀπὸ νεκρῶν, Eccleſ. 34. 26. *A waſhing from the pollution contracted by the touch of a dead carcaſs*; ſo that if haply any ignorantly and unawares became thus unclean, then was he by a kind of waſhing to be made clean again. The ſecond was βαπτισμὸς τῶν νεκρῶν, *a baptization or waſhing of the dead corps it ſelf.* Thus *Tabitha* was

waſhed:

waſhed: neither is the word βαπτισμὸς, unuſually applied to *common waſhings*, as *Mar.*7.4. we read of the *waſhing of cups, pots, veſſels, tables*, the *Greek* is βαπτισμὸς. The *firſt* of theſe waſhings was proper to the *Jews*: this ſecond in uſe with *Jews*, (*a*) *Chriſtians*, and (*b*) *Heathens*: the *third* (which was βαπτισμὸς ὑπὲρ τῶν νεκρῶν) *a baptization for the dead*, 1 *Cor.*15.9. proper to ſome *amiſs-led Chriſtians*. It may be demanded, what manner of *Baptiſm* this was? with ſubmiſſion of my judgment, I underſtand this place with S. *Ambroſe* of a *Sacramental waſhing*, applied unto ſome living man in the name and behalf of his friend, dying without *Baptiſm*, out of a ſuperſtitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceaſed, might be available for the other dying *unbaptized*. As if the Apoſtle did wound thoſe ſuperſtitious *Corinthians* with their own quills, and prove the Reſurrection of the dead from their own erroneous practice, telling them in effect, that their ſuperſtitious Cuſtom of *baptizing* the living for the dead, were vain and bootleſs, if there were no Reſurrection; and therefore the Apoſtle uſeth an emphatical *diſtinction of the perſons*, in the next immediate verſe, ſaying, why are we alſo in jeopardy every hour? He inferreth the Reſurrection by force of a *double* argument; the *firſt* drawn from their ſuperſtitious *baptization* for the dead: the *ſecond*, from the hourly jeopardy and peril wherein we, that is, himſelf and other *Chriſtians* are, ſo that as that *Father* noteth, the Apoſtle doth not hereby *approve* their doing, but evinceth their hope of the Reſurrection from their own practiſe, though erroneous. That there was (*d*) *Vicarium tale Baptiſma* (as *Tertullian* calleth it) in uſe among the *Marcionites*, is evident,

a *Tertullian. Apolog. c.47. It. Euſeb. hiſt. lib. 7.c.17.*

b *Corpuſque lavant frigentis & ungunt. Virg. lib.6. Æneid.*

c *Ambroſ. 1 Cor.15.29.*

d *Tertul lib. de reſur. carnis.*

dent, yea, and amongst the (*e*) *Cerinthians* also: the manner thereof is thus described, (*f*) *When any Catechumenist died, some living person placed under the bed of the deceased, they came unto the deceased party, and asked him whether he would be baptized? then he replying nothing, the party under the bed answered for him, saying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the Stage.*

e *Epiphan. de Cerinthian. hæres.* 28.
f *Chrysost.* 1 *Cor.* 15.

The *third* ceremony used by the *Jews* towards the dead party, was the *embalming* of the corps, which for the main thereof, it is probable, they learned from the *Egyptians*, for we find *Joseph* to be the first that practiced it, *Gen.* 50. 2. The *Egyptian* manner of *embalming* was thus: (*g*) *they took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with odours: then filled they the bowels with pure Myrrhe beaten, and Cassia, and other Odours (except Frankincense) and sewed them upon. After this they seasoned the corps hidden in Nitre seventy days, not longer: after seventy days they washed the corps, and wrapped it in fine linnen cloath gummed, which gum the Egyptians often used instead of glew.* The *Greeks* termed it τεράχευειν. And the use thereof was for the *preservation* of the body, that it might not putrifie; and therefore when the Funeral Obsequies were not long delayed, they used another kind of *embalming*, namely, an external and outward application of Spices and Odours, without the unbowelling of the corps. This the *Greeks* termed (*h*) ἐνταφιάζειν. This was used toward our *Saviour Christ*, *John* 19. 40.

g *Herodot. Euterp.*

h *Usurpatur tamen* τὸ ἐνταφιάζειν *in scripturis, lata significatione, ad denotandum utramque condituram. Ino* ἔθαψαν *occurrit. Gen.* 50. 26 *pro eo, quod in Hebreo.* ויחנטו *Et aromatibus condiverunt.*

Sometimes they did use to *burn the corps*, preserving only the bones in some urn or Pitcher, *Amos* 6. 10. But commonly they interred the whole body, and buried it in the earth. The ancient *Jews* if they

received not from their Anceſtors, then would they purchaſe a *burial place* themſelves, for the burial of them and their family. The form of that place was thus: It was a *vault* hewed out in a rock, (*i*) ſix cubits long, and four broad, in which eight other cells or leſſer holes (or as ſome ſay, thirteen) were made, as ſo many diſtinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to *roll a great ſtone to the mouth of the cave.* The *cave* or *vault* it ſelf they termed from the act of burial, (*k*) *Keber*, which ſignifieth a place of burial, or from its form, (*l*) *Magnara*, *a den or cave.* Theſe ſeveral cells or receptacles in which the body was laid, they called (*m*) *Cucim*, *graves*, *tombs*: and the *ſtone* they named (*n*) *Golel*, *a rolling ſtone.* This giveth great light to that in the *Goſpel*, *Joſeph* took the body of *Chriſt*, and wrapped it in a clean linnen cloth, and put it in his *new tomb*, which he had hewen out in a rock, and *rolled a great ſtone to the door of the Sepulchre*, *Mat.* 27. 59, 60. Theſe *caves* or *vaults* the wealthier ſort would *paint*, *garniſh*, and *beautifie* at the mouth or entrance of them: hence cometh that phraſe, *Spulchra dealbata*, *painted tombs.* As often as they had occaſion to mention or ſpeak of any friend deceaſed, they uſed that in the *Proverbs*, *The memory of the juſt is bleſſed*, *Prov.* 10. 7. Hence the *Rabbies*, in their quotations of any worthy Author deceaſed, uſually ſubjoyn this honourable commemoration, *Benedictæ memoriæ*, *N.* (*o*) *Such or ſuch a one of bleſſed memory.*

But their uſual Epitaph or Inſcription upon their Sepulchres, was, (*p*) *Let this ſoul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati.*

The

i ראמוה על שש *Talmud. Seder. Nezikin Bava Bathra. cap. 6.*

k קבר מערה

l כוכי m

n גלל

o זכרונו לברכה *Memoria eius ſit in benedictione.*

p נשמתה תחא צרורה בגן ערן א אא מלה *Sheindler in* גזר

The latter *Jews* have been ſtrangely conceited concerning the place of burials, and are perſwaded, that if an *Iſraelite* be buried in any ſtrange country, out of the Promiſed Land, he ſhall not be partaker ſo much as of Reſurrection, except the Lord vouchſafe to make him *hollow paſſages* under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his ſon *Joſeph*, that he ſhould not bury him in the land of *Egypt*, but in *Canaan*. (*q*) For which charge they aſſign three reaſons. *Firſt*, becauſe he foreſaw by the ſpirit of Prophecy, that the duſt of that land ſhould afterwards be turned into lice. *Secondly*, becauſe thoſe who died out of the holy Land ſhould not riſe again without a painful rolling and tumbling of their bodies thorow thoſe hollow paſſages. *Thirdly*, that the *Egyptians* might not idolatrouſly worſhip him.

q *Solom. Iarchi. Gen.* 47. 29.

They made a feaſt at their burials, which is ſtiled *The bread of men*, *Ezek.* 24. 17. And a *cup of conſolation*, *Jer.* 26. 7. becauſe it was adminiſtred to comfort thoſe that were ſad of heart. It much reſembled the *Roman Silicernium*.

From thoſe two places laſt quoted, we may obſerve, that at the burial of their friends, they uſed theſe ceremonies which follow; ſome to *teſtifie*, ſome to *augment* their grief. 1. *Cutting themſelves*, that is, wounding or cuting any part of their body, with any kind of Inſtrument. (*r*) This practice was learned from the *Heathens*, who were wont not only to ſcratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they uſed as a ſpecial ceremony in their

r *Gentes, quaſdam corporis partes acu vulnerabant, vel alius incidebant, atramentumque ſuper ponebant, quod in cultum demonum ſuorum fiebat, præcipitur ergone ullo pacto ſicut gentes ferirent carnes ſuas; quemadmodum ſacerdotes Cybeles & dea Sororum, ut refert Lucianus P. Fag. Deut.* 14. 1. *Unguibus ora ſibi fœdans & pectora pugnis Vir. lib.* 4. *Æneid.*

superstitious worship, and therefore it is forbid, *Deut.* 14. 1. *Secondly, making themselves bald*, which was done divers manner of ways; either by *shaving their hair*, or *plucking it off* with their hands, or by *impoisoned plaisters to make it fall off.* Other Nations were wont to shave off (*s*) the hair of their head, and to offer it in the behalf of the dead: they did sometimes shave their cheeks, sometimes their eye-lids: and this also, being an *Heathenish* custom, was likewise forbidden in *Israel*, *Deut.* 14. 1. *Thirdly, going bare headed*, that they might cast dust or ashes upon their heads, signifying thereby that they *were unworthy the ground on which they went. Fourthly, going barefooted*, for their greater humiliation. *Fifthly, the covering of their lips*, for that was a special sign of sorrow and shame, *The Seers shall be ashamed, &c.* they shall all cover their lips, for they have no answer of God, *Mich.* 3. 7. If it be demanded, how they covered their lips? It is thought they did it (*t*) *by casting the skirt of their cloak, or garment over them. Sixthly,* (*u*) *renting their cloaths. Seventhly, putting sackcloath about their loyns, Gen.* 37. 34. These were general tokens of grief, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their grief. *First, minstrels*, who with their sad tunes inclined the affections of the people to mourning. (*x*) Of these there were *two sorts*: Some playing on *pipes*, others sounding *trumpets.* At the funeral of Noblemen, or old men, they used a *trumpet*: at the funeral of the common people, or children, they used a (*y*) *pipe.* In this respect it is said; *That Jesus, when he raised* Jairus *his daughter, cast out the minstrels, Mat.* 9. 23. *Secondly,* women hired to sing at burials for the same purpose, and likewise by outward

s *Sectis fratri imposuere capillos. Ovid. Met.* 3.

t *D. Kimchi & Aben Esra P. Fag. Le.* 14. 45.

u *Scissâque Polixena pallâ. Juvenal. Satyr.* 10.

x *Majoris ætatis funera ad rubam proferre solebant: minoris verò ætatis ad tibias. Servius Æneid. lib.* 5.

y *Tibia cui teneros suetum à ducere manes. Lege Phrygum mæsta. Statius. Theb. lib.* 6. *ver.* 121.

ward ſignifications of ſorrow, to move the company, and more ſtrongly to affect them, *Call for the mourning women*, &c. *and ſend for skilful women*, Jer. 9. 17. Theſe the *Romans* called *Præficas*, *quaſi in hoc ipſum præfectas*, *Chief or skilful mourners.*

CHAP. VI.

Of their Oaths.

THe manner of *ſwearing* was ſometimes by *liſting up their hands towards heaven*; *Abraham* ſaid to the *King of Sodom*. *I have liſted up my hand unto the Lord*; that is, I have *ſworn*, that I will not take from a thred, even to a ſhoo-latchet, *Gen.* 14. 22. Unto which cuſtom the Pſalmiſt ſeemeth to allude, *Pſal.* 106. 26. *He liſted up his hand*, that is, *he ſwore.* Sometimes he that took the Oath *did put his hand under the others thigh*, which adminiſtred the Oath. We read this manner of adminiſtration to have been uſed by *Abraham*, *Gen.* 24. 2. and *Jacob*, *Gen.* 47. 29. Which ceremony (*a*) ſome interpret to be, as a *token of ſubjection* (*b*) others as a *myſtery of circumciſion*, the ſign whereof they bore about that place of their body: Others more probably think it to be a *myſterious ſignification of Chriſt the promiſed ſeed*, who was to come out of *Abrahams leyns*, or *thigh*; as the like phraſe is uſed, *Gen.* 46. 26. the ſouls that came out of *Jacobs thigh.* Sometimes alſo the manner of depoſing, was to *ſtand before the Altar*, 1 *Kings* 8. 31. Which was alſo the cuſtom of the (*d*) *Athenians*, the (*e*) *Carthaginians*, and the (*f*) *Romans.*

a *Aben Eſra. Gen.* 24. 2.
b *Solomon Iarchi*, *ibid.*
c *Auguſt. quæſt. ſuper Gen.* 62.
d *Alex. ab Alx. lib.* 5. *cap.* 10.
e *Livius dec.* 3. *lib.* 1. *It. Valer. Max. l.* 9. *c.* 3.
f *Jures licet & Samothracum & noſtrorum aras. Juvenal. Satyr.* 3.

The object of a lawful Oath was, and is, *only the Lord*: whence he that took the Oath was ſaid to

confeſs.

confess unto God, compare *Isa.* 45.23. with *Rom.* 14.11. And the ancient form of imposing an Oath was this, *Give glory to God*, *Josh.* 7. 19. *John* 9. 24. Now God was glorified by an Oath, because thereby there was a solemn confession and acknowledgment of *Gods omnipresence*, that he is present in every place: of his *omniscience*, that he knoweth all secrets: of his *truth*, that he is *a maintainer of truth*, and *an avenger of falshood*: of his *justice*, that he is willing; and his *omnipotency*, that he is able to punish those that by swearing shall dishonour him. And as the *object of a lawful oath* was only *God*: so it is implied, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity *imposed*; for the *Hebrew* word נשבע is a Passive, and signifieth *to be sworn*, rather than to *swear*.

In corrupter times they were wont to swear by the (*g*) *creatures*, but the *Jews* chiefly by *Jerusalem*, *by the Temple*, *by the gold of the Temple*, *by the Altar*, *and the gift on the Altar*. This *gift* in *Hebrew* was termed *Corban*, and it was one of those (*h*) oaths which in our *Saviour Christs* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore *by the Altar*, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to perform it, *Matt.* 23. 18. Yea, although *Gods Law* enjoyned honour, and relief towards parents; yet if they had bound themselves by this oath *Corban*, that they would not help or relieve their Parents, they taught they were discharged. Whence, saith their (*i*) *Talmud*, *Every one ought to honour his father and mother*, *except he hath vowed the contrary*. And it is evident that the *Jews* did often by solemn vows and (*k*) *oaths bind themselves*, *that they would never do good to such*, *or such a man*. We must furthermore know, that

g *Allium, porrum & cepas inter deos jurejurando habuerunt Egyptii, Plin. lib* 19. *c.* 6. *Item. Juvenal. Sat.* 15.

h Ἐνοῖς μὲν τινων, ἄλλων καὶ τὸ καλούμενον ὄρκον κορβὰν καταριθμεῖ. *Inter quæ sacramenta, cum quibusdam aliis, etiam jusjurandum quod Corban appellatur, enumerat Joseph. contra Apion, l.* 2. *p.* 147.

i *Talmud. Hierosolymit tract. de votis cap.* 10.

k Ὅρκῳ πιστοῦται τῷ δεῖνι μὴ παρέξειν ὠφέλειαν πνα, *Jurejurando se obstringunt, huic vel illi homini nihil se commodi præstituros. Philo Jud. de specialibus Legib. p.* 595.

that usually to their oaths there was an *execration*, or *conditional curse* annexed, which sometimes was expressed, as, *if I do not do thus and thus, then the Lord do so to me, and more also*, 1 *Sam.* 14. 44. Also 1 *Kin.* 20. 10. Sometimes it is *understood*, as *I have sworn, if I take from a thred to a shoo latchet*, Gen. 14. 22. *then let the Lord do so to me, and more also*; this, or the like is *understood*, and maketh the former part of the oath to sound negatively; as if *Abraham* had said, *I have sworn, I will not take from a thred to a shoo latchet*. In like manner, *Psal.* 95. I have sworn, *if they shall enter into my rest*; that is, *They shall not enter into my rest*, *Heb.* 3, 18. This helpeth the exposition of that difficult place, *Mat.* 15. 5. which we read, (*l*) *By the gift that is offered by me thou maist have profit*: but if we conceive it thus, according to the form of the oath *Corban*, *By Corban if thou receive any profit by me*, and understand the execration implied: *Then let God do thus, and much more to me*; the sense will be thus; *By Corban thou shalt receive no profit by me*. This exposition is as agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the *Pharisees* by their traditions transgressed the Commandment of God. For God commanded, saying, *Honour thy father and thy Mother*. But the *Scribes* and *Pharisees* said; Whosoever should say to father or mother, seeking relief, *By Corban thou shalt receive no profit from me*, he was discharged.

(*l*) Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. *Per Corban, si quicquam tibi prodero: interpretor* ὃ ἐὰν *Si quicquam quemadmodum* ὅς ἐὰν *Si quisquam Mat.* 10. 14. *&* *Mat.* 23. 18. *Et execratione subaudita sensus emergat, Per Corban nihil tibi prodero. Caterum, si quis urgeat, quod in fonte sit* κορβᾶν, *non per Corban, vel* ὲν κορβᾶν *sciendum, quod similis ellepsis in jurandi formulis non est inusitata, hinc* המעון הזה *valet* הזה במעון *per domicilium hoc. Vide Drusium de tribus sectis. l. 2. cap. 17.*

CHAP.

CHAP. VII.

Of their Writing, their Maſorites, and their Work.

Writing in no Nation came to its perfection on a ſudden, but by degrees: The Opinions of the Ancients concerning the Authors and Inventers of letters are different. Some ſay (*a*) *Cadmus* brought the uſe of letters into *Greece*: others ſay, (*b*) *Palamedes*: (*c*) ſome ſay *Rhadamanthus* brought them into *Aſſyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewiſe ſome ſay the *Phœnicians* had firſt the knowledge and uſe of letters,

Phœnices primi (famæ ſi credimus) auſi
Manſuram rudibus vocem ſignare figuris. Lucan.

Others ſay the (*d*) *Ethiopians*: (*e*) others the *Aſſyrians*. But upon better grounds it is thought, that (*f*) *Moſes firſt taught the uſe of letters to the Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Grecians* from the *Phœnicians*.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rindes of Trees*, whence *Liber*, ſignifying originally a *rinde of tree*, is now uſed for *a book*. (*g*) Some wrote on *tile-ſtones* with a *bone* inſtead of a *pen*; ſome on *Tables*; this laſt was chiefly in uſe among the *Jews*, the *Decalogue* was written in two *tables of ſtone*. Again, write theſe things upon a *table*, *Eſay* 30. 8. ἐπὶ πυξίου, ſaith the *Septuagint*, as if the writing-tables at that time were made of *Box-trees*. They uſed not then *pens*

a *Plin l 7 c. 56. Diodor. Sicul. l. 6. c. 15.*
b *Servius lib. 2. Æneid.*
c *Alex. Genial, l. 2. c. 30.*
d *Diodor. Sicul. l. 4.*
e *Plin. l. 7. c. 56.*
f *Euſeb. præpar. Evang. lib. 18.*
g *Diogen. Laert. in vita Cleanthis.*

pens or *quills*, but a certain inſtrument or *punch*, made of Iron or Steel, called **Stylus**, it was ſharp at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the ſcraping or blotting out what had been written: whence ſprang that Proverbial ſpeech: (*h*) *Invertere ſtylum*, *to unſay what he hath ſaid*, or *to blot out what he hath written*: *Scribe ſtylo hominis*: *write with the pen of man*, *Eſay* 8. 1. Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*, which ſometimes was *ten cubits* broad, and *twenty* long. *Zac.* 5. 2. This they called מגלה *Megilla* in *Hebrew*, from *Galal*, *to roll*, *Volumen in Latine*, in *Engliſh a volumn*, from *volvo*, *to roll*. In the *volumn of the book* it is written, *Pſal.* 40. 7. And *Chriſt cloſing* the Book, gave it to the Miniſter, *Luk.* 4. 20. the word is πτύξας, *complicans folding*, or rolling it up: and verſ. 17. ἀναπτύξας, *explicans*, *unfolding*, or opening it. (*i*) Theſe *volumns* were written not with one entire continued writing, but the writing was diſtinguiſhed into many *ſpaces*, *columns*, or *platforms*, like unto ſo many *Areæ*: theſe *platforms*, filled with writing, were inſtead of ſo many *pages* in a book: and thus we are to underſtand that *Jer.* 36. 23. When *Jehudi* had read three or four *leaves*, he cut it with a pen-knife, *&c.* Theſe *leaves* were nothing elſe but ſuch *ſpaces* and platforms in the *roll*. After this manner the *Jews* reſerve the Law, written in ſuch *rolls*, and with ſuch *ſpaces*, in their *Synagogues* at this day.

h *Eraſ. in Adag.*

i *Buxtorf. inſtitut. Epiſt. p. 4.*

It is much controverſed, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Maſorites*; for the underſtanding of which, it will be needful, *Firſt*, to

enquire who the *Masorites* were: *Secondly*, what their work was; and then to deliver in a propoſition what may be probably thought in this point.

Firſt, concerning the *Maſoeites*, we are to know that מסר *Maſar* ſignifieth *tradere*, *to deliver*, and *Maſora* a *tradition*, delivered from hand to hand to poſterity without writing, as the *Pythagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it ſignifieth thoſe *critical notes* or *Scholion*, written in the margine of the Bible, and thoſe that were the Authors of thoſe *critical obſervations* were termed *Maſoritæ*, *Maſorites*. Concerning theſe Authors, who they were, there are two opinions. Some (*k*) think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis*, *the wiſe men of Tiberias*. Theſe *wiſe men* are thought to have added theſe *marginal notes* unto the *Hebrew Bibles* (*l*) ſome time after the finiſhing of the *Babylon Talmud*; which was about the year of our *Lord*, 506. This opinion is unlikely for theſe two reaſons. 1. (*m*) Becauſe we cannot find in Hiſtories, the continuance of any Colledg or School in *Tiberias* ſo long, but rather that *degrees in learning* ceaſed here within four hundred years after our *Saviour his birth*, 2. (*n*) In both *Talmuds* mention is made of the *Maſora*, and the things contained therein. Others therefore more probably ſay, that the *Maſorites* were the *Eccleſiaſtical Senate* or *Councel* held by *Eſra*, *Haggai*, *Zachary*, *Malachi*, and divers others aſſembled for a reformation of the Church after their return from *Babylon*; they are called *Viri Synagogæ magnæ*. This *Council* continued at leaſt forty yrars: for *Simeon the juſt*, who went out in his *Prieſtly robes*, to meet and paciſie *Alexander the Great*, coming in hoſtile manner

k *Aben Eſra vid. Buxt. comment. Maſor. c. 3.*

l *Elias Levita in præfat. tertia d. Maſoreth. hammaſoreth. in Buxtorf in comment. Maſor. c. 7.*

m *Buxtorf in comment Maſor. c. 8.*

n *R. Aſarias. R. Gedalia. Buxtor. in comment. Maſor. c. 11.*

ner againſt *Jeruſalem*, (*p*) was the laſt of that *Council*, and that was above three hundred years before the birth of our *Saviour*. *Eſra* was the *Preſident* or Chief of this *Council*; he was of ſuch repute among the *Jews*, that they parallel'd him with *Moſes*, ſaying, (*q*) *Dignus erat* Eſra, *quod data fuiſſet lex per manus ejus* Iſraeli, *ſi non præceſſiſſet eum* Moſes.

p *Pirke Aboth.* c. 1.

q *Talmud. Sanhedrim. c. 2. fol. 21.*

In the ſecond place we are to conſider the *work*, what the men of this great *Synagogue*, being the true *Maſorites*, did: their work may be reduced to theſe particulars. 1. When this great *Council* was aſſembled, they, among whom *Ezra* was chief (who was aſſiſted with the inſpiration of *Gods Spirit*) (*r*) determined what *Books* were *Canonical*, what *ſpurious* and *Apocryphal*. *Secondly*, (*ſ*) the *authentick* and *Canonical Books*, were purged by them, of all errors crept into the Text in time of their captivity. *Thirdly*, they (*t*) digeſted the *Old Teſtament* into *twenty two books*, according to the number of the *Hebrew letters*. *Fourthly*, they diſtinguiſht it into great *Sections* and *Verſes*; for though the Law was not ſo confuſedly written, without any ſpace or note of diſtinction between word and word, that it ſeemed all one *continued verſe*, or as the *Kabbaliſts* ſpeak, תיבה אעת *Theba achath*, *one word*, until the time of the *Maſorites*; yet it was not ſo diſtinguiſht into *Sections* and *Verſes*, as now we have it. *Fifthly*, they added their cenſures and *critical obſervations*, concerning the irregularity of many words, in reſpect of the *vowels* and *accents*. *Sixthly*, they numbered the *verſes*, *words*, and *letters* of every Book, to prevent all poſſibility of corrupting the Text in future times; for now, they ſay, the gift of Propheſie ſhould ceaſe. *Laſtly*, they noted the *different writing*, and *different reading*; for the under-

r *Buxtorf. in comment. Maſor. c. 11.*

ſ *Tertull. l. de habit. mulieb. Chryſoſt. hom. 8. ad Hebræos Irenæus adver. hæreſ lib. 3. c. 25. Auguſt. de mirab. ſacræ. ſcript. l. 2. circa finem.*

t *Genebrard. l. 2. Chronolog.*

ſtanding of which we muſt know, that in the *Hebrew* Text many words are written with more, many with *fewer letters*, than they are pronounced; (*u*) many words *written* in the Text which are not *pronounced*, *&c.* In the margin the difference is expreſſed: whence the difference in the Text they term כתיב *Cethib*, *Scriptionem*, the writing; the difference in the margin they term קרי *Keri*, *Lectionem*, the Reading: becauſe they do read according to that in the margin. (*x*) This difference is thought by ſome to be a correction of the Bible, according to ſeveral copies after their return from *Babylon*: but, that it is of *Divine Authority*, containing many myſteries known to *Moſes*, and the *Prophets* ſucceſſively (though many of them unknown to our Age) and that it was not any correction, but the difference it ſelf primarily and purpoſely was intended by the *Prophets*, and holy Penmen of the Scripture, evidently appeareth by the diverſity of readings in thoſe books which were written by *Haggay*, *Zachary*, *Malachi*, *Daniel*, and *Eſra*: They being the Authors of their own books, needed no *correction* at that time, themſelves being preſent, yet in them this *different reading* is uſed.

In the third place, the Propoſition followeth; namely, *Seeing that the* Maſorites *paſſed their cenſure on many words for their irregularity in their vowels and accents*; therefore, *the vowels originally were not from the* Maſorites, *but of the ſame antiquity with their words*; and in truth, otherwiſe they had been *a body or carkaſs without a ſoul.*

u *Sunt octo voces, quæ ſcriptæ ſunt in textu, ſed non leguntur, quas addu. cit Maſora, Ruth.* 3. 12.

x *Contra hos diſputat Elias Levita in præfat.* 3. *l. Maſoreth. hammaſoreth.*

CHAP.

CHAP. VIII.

Of Iſraels pitching of their Tents, or of their Camps.

WHiles the *Iſraelites* wandred thorow the Wilderneſs, their *Church* was a *Tabernacle*; and their *habitations*, *Tents*: ſo that their whole *Camp* might be termed a *movable City*. It was divided into three parts. In the centre or middle of all was the *Tabernacle* it ſelf, with its *Courts*, this they termed the *Camp of the Divine Majeſty*. Next round about, pitcht the *Prieſts* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the neareſt adjoyning place of habitation might be the convenienteſt for them) this was called the *Camp of Levi*. In the outer parts, round about *Levi*, the *twelve Tribes* pitcht their Tents; this they termed the *Camp of Iſrael*. The firſt *Camp* reſembled a great *Cathedral Church*, with its *Church-yard*. The *ſecond* a Priviledged place *about the Church*, as it were for *Colledges* for the habitation of the *Clergy*. The *third*, the *body of a City*, wherein the *Townſ-men* or *Laity* dwelt. The form of the whole, is probably thought to be *four-ſquare*, (*a*) ſome ſay *twelve miles long*, and *twelve miles broad*.

a *Uziel. Num.* 2. 3.

In the Eaſtern part pitched theſe three Tribes, *Judah*, *Iſſachar*, and *Zabulon*. On the South-ſide, *Reuben*, *Simeon*, and *Gad*, On the Weſt, *Ephraim*, *Manaſſes*, and *Benjamin*. On the North, *Dan*, *Aſher*, and *Napthali*: and theſe made up the *outward Camp*, termed the *Camp of Iſrael*. Between each Tribe, in every one of thoſe four quarters, there were diſtant ſpaces like

like Streets, where there was buying and ſelling as in a market, and tradeſmen in their ſhops in (*b*) manner of a City leading to and fro. This *Camp* is (*c*) thought to be round a *mile diſtant* from the *Tabernacle*, that is *a Sabbath daies journey*; and this is gathered from *Joſh.* 3. 4. where the diſtance between the *People* and the *Ark* is commanded to be *two thouſand cubits.*

After this, pitched the *Camp of Levi*: in the Eaſtern part *Moſes*, *Aaron*, and the *Prieſts*; in the South the *Cohathites*; in the Weſt the *Gerſhonites*; in the North the *Merarites.*

In the *middle* was the *Camp of the Divine Majeſty.* Unto this *David* alludeth; God is in the middeſt of her, ſhe ſhall not be moved, *Pſal.* 46. 5.

After the ſame manner the parts of the City *Jeruſalem* were diſtinguiſhed, when the Commonwealth was ſettled. (*d*) From the *gate of Jeruſalem, to the mountain of the Temple*, was the *Camp of Iſrael*; from the *gate of the mountain of the Temple, to the gate of the Court* (which was otherwiſe called *Nicanors gate*) was the *Camp of Levi*: from the *gate of the Court*, and forward, was the *Camp of the Divine Majeſty.*

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners*, or *Standards*; *three Tribes to one Standard*, for which reaſon, the *Church* is ſaid to be terrible as an Army with *banners*, *Cant.* 6. 4. The *Hebrew* word *Banner*, *Numb.* 2. 2. the *Greek* tranſlanteth (*e*) *Order*, and ſo the *Chaldee* calleth it (*f*) *Tekes* (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apoſtle* taketh his phraſe, Every man in his own *order*, 1 *Cor.* 15. 23.

Every *banner* was thought to be of 3 *colours*, (*g*) according to the colours of the precious ſtones in the breſt plate, bearing the names of their *Patriarchs.* But this

b Οὐ δεῖται ἄλλῳ, ἢ πόλει μωταεισαμὴν χκαὶδιξυμὴν ἐόντες. *Joſeph l.* 3 *Antiq. c.* 11. *p.* 97.

c *Tradunt Hebræi, filios Iſraelita caſirametatos fuiſſe in circuitu tabernaculi, ut unum milliare interfuerit* (i.) *ſpatium mille paſſuum, & hoc erat iter Sabbati. P. Fag. Num.* 2. 3.

d *Maimon in Berhhabchirah c.* 7. *ſect.* 11.

e Ἀνθρωπος ἐχόμενος τάγμα αυτῦ.

f גבר על טקסיה

Quiſque juxta ordinatam ſuam aciem.

g *Jonathan Uzziel. Num.* 2. 3.

this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the breast-plate one of the *twelve*: and *Joseph* there graved on the *Beril* hath here *two Tribes*, *Ephraim and Manasses*, unto whom *two colours* cannot be allowed from the breast-plate.

Each *Banner* had its several *motto*, or inscription. In the *first Standard* was written, from *Num.* 10. 25. *Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* (*h*) It is moreover taught by the *Hebrews*, that each *Standard* had a distinct *sign* engraved in it. *Reubens Standard* had the *Image of a Man*: *Judahs* the *Image of a Lion*: *Ephraims* the *Image of an Ox*: and *Dans the Image of an Eagle.*

These same *four creatures* are used by *Ezekiel*, Ez. 1. 10. to describe the nature of *Angels.* Every *Cherubim* is said to have *four faces*: *the face of a man*, to shew his understanding; *of a Lion*, to shew his power; *of an Ox*, to shew his ministratory office; *of an Eagle*, to shew his swiftness in the execution of *Gods* will. This same description of *Angels* you may find, *Rev.* 4. 6.

By the same *four*, in the opinion of many of the (*k*) *Fathers*, are shaddowed forth the *four Evangelists.* The *man* shaddowed S. *Matthew*, because he begins his *Gospel* with the Generation of *Christ*, according to his humanity: The *Lion* S. *Mark*, because he begin-neth his *Gospel*, from that voice of the *Lion* roaring in the Wilderness. *Vox clamantis in deserto*: The *Ox* S. *Luke*, because he beginneth with *Zacharias the Priest*: and the *Eagle* S. *John*, who soaring aloft begin-neth with the *Divinity of Christ.*

Thus have we seen how they pitch'd their *camps*, their *marching* followeth: and here we are to consi-der, first, their *marching in their journeys* thorow the Wilderness. Secondly, their *marching in their battels.*

Con-

h *Dicunt in vexillo Reuben fuisse imagi-nem hominis: in vexillo Jeha-dah, imaginem leonis: in vexillo Ephraim, imagi-nem bovis: in vexillo Dan, imaginem aquilæ P. Pag. Num. 2. Aben Esra, ibidem.*

i *Angeli ex hoc versu definiri possunt; sunt e-nim spiritus in-telligentes: ut homo, potentes ut Leo, minis-trativi ut Bos, & celeres ut Aquila Tre-mel. in Ezek. 1.*

k *Hieronym. ad initium sui commentarii in Mat. It. Gregor. homil. 4. in E-zek. ab Hiero-nym. dissentit D. Augustinus in Matthæo, & Marco, nam in Leone Matthæ-um, Marcum, in bovine putat adumbratum August. de con-sensu Evange-listl. 1. c. 6.*

Concerning their *marching in their journeys*, they either *moved forward*, or *abode ſtill*, according to the moving or ſtanding of the Cloud, which conducted them: the manner thereof is deſcribed, *Numb.* 10. and ſummarily we may view it thus: when *God* took up the Cloud, *Moſes* prayed, and the *Prieſts* with Trumpets blew an alarm, then *Judath* the firſt Standard roſe up, with *Iſſachar* and *Zebulon*, and they *marched foremoſt*: then followed the *Gerſhonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons; the Trumpets ſounded the ſecond alarm, then *Reuben*, *Simeon*, and *Gad* roſe up, and *followed the Tabernacle*, and after them went the *Kohathites*, in the midſt of *the twelve Tribes*, bearing on their ſhoulders the *Ark*, *Candleſtick*, *Table*, *Altar*, and other holy things. At the third alarm roſe up the *Standard of Ephraim*, *Manaſſes*, and *Benjamin*, and theſe followed the *Sanctuary*: unto this *David* hath reference, when he prayeth, *Pſa.* 80. 2. *Before Ephraim*, *Benjamin*, and *Manaſſes*, ſtir up thy ſtrength, and come and ſave us. At the fourth alarm, aroſe the *Standard of Dan*, *Aſher*, and *Napthali*: and to theſe was committed the care of gathering together the lame, feeble, and ſick, and to look that nothing was left behind: whence they are called the *gathering Hoſt*, *Joſh.* 6. 9. unto this *David* alludeth: when my Father and my Mother forſake me, the *Lord* will *gather* me, *Pſal.* 27. 10.

תרועה 1 *Clangor, Vociferatio. Hebræi duplicem clangorem eſſe ſtatuunt alterumque vocari.* תקיעה *alterum* תרועה *quorum ille equabilis eſt vox, hic citius conciſuſque fragor: illa ad convocandos cœtus, hic ad accendendos militum animos facit.*

Concerning their *marching in war*: *Firſt*, the *Prieſts* ſounded the alarm with Trumpets, *Numb.* 10. 9. this they termed: (*l*) *Therugnah*. *Secondly*, one *Prieſt* was ſelected out of the reſt, to ſtir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut.* 20. 2. him they called

called *Unctum belli, the anointed of the battle. Thirdly*, they marched on by five and five in battle-array, *Exo.* 13. 18. ſo the (*m*) Original ſignifieth in that place.

(*m*) חמשים

In the laſt place, we are to conſider how they were to deal in beſieging a Town; for the conceiving whereof, note theſe two propoſitions.

1. *They were to offer peace unto all Forreigners, and Canaanites, Deut.* 20. 10. And this is clearly ſignified *Joſh.* 11. 19. There was not a City that made peace with the children of *Iſrael*, ſave the *Hivites*, the inhabitants of *Gibeon*, all other they took in battel. For it was of the *Lord* to harden their hearts. Yet here *Moab* and *Ammon* are excepted; *Iſrael muſt not ſeek their peace, Deut.* 23. 6.

2. *They were to make covenant with none of the ſeven Nations, Deut.* 7. 2. *Exod.* 23. 32. & 34. 14. With *Forreigners they might, Joſh.* 9. 7. peradventure you *dwell among us*, and how ſhall we *make a covenant* with you? Not, how ſhall we *make peace with you?*

Some may queſtion, what the difference was between *making peace*, and *making a covenant*? I anſwer, *two-fold.* 1. The *making of peace* was a naked ſtipulation, or promiſe, mutually made for the laying aſide of all hoſtile affections towards each other; whereby life on both ſides might be ſecured. *Making a covenant*, was a ſolemn binding of each other, to performance of this mutual promiſe by outward ceremonies, of (*n*) cutting a beaſt in twain, and paſſing between the parts thereof, *Jer.* 34. 18. as if they would ſay; *Thus let it be done to him, and thus let his body be cut in two, who ſhall break this covenant?* Secondly, peace was not concluded by the *Iſraelites*, but only upon theſe terms, *That the people ſhould become tributary unto them, Deut.* 20. 11. The *making of a covenant*

(*n*) *Hæc eſt cauſa cur Hebræi Fœdus facere, dicant* וכרותחכרית (*i*) *Divide & cæde fœdus; quemadmodum apud Latinos, dicitur percutere fœdus, quæ locutio fluxit ab antiquo fœderis faciendi more: Sacerdos enim feriebat porcum ſilice, dicens. Sic Jove feriatur is, qui ſanctum hoc fregerit fœdus, ut ego hunc porcum ſerio Livius, Decad.* 1. *l.* 1. *p.* 17.

nant was upon equal terms, without any condition either of tribute or ſervice, as is gatherable from the *Covenant* made by *Joſhua* with the *Gibeonites*, where there is no mention of any condition at all, *Joſh.* 9.

This difference ſeemeth to me warrantable, and ſerveth to reconcile many places, of Scripture, as where *God* ſaith, *Offer peace to all*, and *make a covenant with none*. *Secondly*, It ſheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they ſought not *peace ſimply*, but *a covenant*. *Make a league with us*, *Joſh.* 9. 6. *Thirdly*, It ſalveth that common Objection made in defence of *unadviſed Oaths*, to prove them *obligatory*, though *unlawful*. The Argument is framed thus; *The covenant which* Joſhua *made with the Gibeonites unadviſedly, was unlawful: but that was obſerved by him; and the breach thereof, when* Saul *ſlew the Gibeonites, puniſhed by God*, 2 *Sam.* 21. 1. *Therefore, &c.* I ſay it ſalveth that Objection: becauſe if we diligently obſerve *Joſhua*'s practice, we ſhall find *unadviſed Oaths* to be ſo far, and *only ſo far binding*, as they agree with *God*'s *words*. *God*'s *word* required the *Gibeonites* ſhould have their lives ſecured, becauſe they accepted *peace*; Thus far therefore the *covenant was ſtill of force*. *God*'s *word* required, that the *Canaanites*, after the acceptation of peace, ſhould become *tributary*; here the *covenant was not of force*, and therefore *Joſhuah* made them *hewers of wood, and drawers of water*, which is a kind of a tribute in the language of the Scripture; tribute of the *body*, though not of the *purſe*; in which ſenſe the *Ægyptian Task-maſters* are in the Original called *Tribute-maſters*, *Exod.* 1. 11.

CHAP.

CHAP. IX.

Their Meaſures.

MEaſures in uſe among the *Hebrews*, and ſo among all other *Nations*, are of *two ſorts*: ſome *Menſuræ applicationis, meaſures of application*, as a ſpan, a cubit, a yard, and the like. Secondly, *Menſuræ capacitatis, meaſures of capacity*, as pints, quarts, pecks, buſhels, *&c. Meaſures of application*, mentioned in Scripture, are theſe that follow (in which that there might be no deceit; the ground of theſe meaſures was the breadth of ſo many, or ſo many barley corns middle ſized, laid by one another) אצבע *Ets-bang*, *Digitus, a finger, an inch.* (*a*) It containeth the breadth of ſix barley corns joyned together where they are thickeſt: though in round-reckoning it goeth for an inch, yet in accurate ſpeaking * *four fingers make three inches.* Of this there is mention, *Jer.* 52. 21.

a *Arias Mont. Thubal Cain.*

* *Quatuor digiti conſtituunt tres pollices.*

Palmus, This was two-fold; *Palmus minor*, and *Palmus major.* The leſſer containeth the breadth of *four fingers*, (i) *three inches*, the *Hebrews* term it, טפח *Tophach*, the *Greeks* παλαιστὴ: the greater is termed זרת *Zereth*, by the *Greeks* σπιθαμὴ; in Latin *Spithama*, & *Dodrans.* It containeth the meaſure that is between the thumb and the little finger ſtretcht out, *a ſpan.*

Franc. Junius in Ezek. 40. 5.

פגם *Pagnam*, *pes*, *a foot.* It containeth (*b*) *twelve inches.*

b *Palmus ſcil. minores. Pet. Martyr.* 1. *Reg.* c. 6.

אמה *Amma*, *Cubitus*, *a Cubit.* We ſhall find in Authors mention of *four kinds of Cubits.* 1. *Cubitus communis*, this was the meaſure from the elbow to the fingers end. It contained a foot and half, or *half a*

a yard, it is called the *common Cubit.* 2 *Cubitus ſacer*, *An holy Cubit*, this was a full *yard*, containing *two of the common Cubits*, as appeareth by comparing 1 *Kin.* 7. 15. with 2 *Chron.* 3. 15. In the firſt place, the pillars are reckoned each of them *eighteen cubits* high: in the ſecond place they are reckoned *five and thirty cubits* high; which, together with the baſis, being one ordinary cubit high *doubleth the number*: ſo that the firſt Text is to be underſtood of *holy cubits*; the ſecond of *common cubits.* 3. *Cubitus regis*, the *Kings cubit*, this was (*c*) *three fingers longer than the common cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut.* 3. 11. *Onkelos* doth improperly term it, *cubitum regis*, the *Kings cubit.* *Laſtly*, there was *cubitus Geometricus*, *A geometrical cubit*, it contained *ſix common cubits*, (*d*) and according to *theſe cubits*, it is thought that *Noah's Ark was built.*

c *Herodot. lib.* 2. *in deſcript. Babyl.*

d *Orig. hom.* 2. *in Geneſ. Ir. Aug. de Civitat D. i, lib,* 15. *cap.* 27.

Some make the difference between the *cubit of the ſanctuary*, and *the common cubit*, to be thus; *The common cubit*, they ſay, contained (*e*) *fifteen inches*, the *holy cubit* (*f*) *eighteen inches.* But that the *holy cubit* contained *two common cubits*, hath been evidently proved, and it is probable, that thoſe who make the difference to be only three *inches*, have miſtaken the *Kings cubit*, for the *holy cubit.*

e *Quinos palmos.*

f *Sex. palmos.*

חבל *Chebel*, *Funiculus*, *A line or rope.* The juſt length thereof is unknown: the uſe thereof was to meaſure grounds; whence it is ſometimes taken for the inheritance it ſelf. *The lines are fallen to me in pleaſant places*, *Pſal.* 16. 6. That is, mine *inheritance.*

קנה *Kaneh*, *Arundo*, the *Reed.* The uſe of this was to meaſure buildings; the length thereof was *ſix cubits and an hand-breadth*, *Ezek.* 40. 5. The cubits in this place are * interpreted *Kings cubits*: it was leſs liable

* *Treme'ius in hunc loc m.*

to

to deceipt than the *Rope*, becauſe it could not be *ſhortned* or *lengthned*, by *ſhrinking* or *ſtretching*: hence the *Canon* or *rule* of the *holy Scripture* is myſtically typed out by this *Reed*, *Ezek.* 40. and *Rezel.* 21. 15.

To theſe may be added other *meaſures*, wherewith they meaſured their *ways* and *walks*. The leaſt of theſe was אגד *Tſagad*, *Paſſus*, *a Peace*.

Στάδιον, *Stadium*, *a furlong*. It is often mentioned in the *New Teſtament*, not at all in the *Old* (*g*) It contained *one hundred twenty five paces*, which is the eighth part of our mile. Some think it to be called ſo, ἀπὸ τῆς στάσεως, from *ſtanding*, becauſe *Hercules ran ſo much ground before he ſtood ſtill*.

g *Iſidor.*

Milliarum, *a mile*: It containeth with us a *thouſand paces*, but much more among the *Hebrews*. Their word ברה *Barah*, tranſlated often *Milliarium*, properly ſignifieth a *dinner* or *meal*, and being applyed unto *journeys*, *walks*, or *ways*, it ſignified ſo much ground as uſually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, *Gen.* 35. 16. When there was (כברת הארץ *Cibrath haarets*) *about half a daies journey of ground*. The *Greek* in that place hath an uncouth word χαβρᾶθα; doubtleſs it was made from the *Hebrew Cibrath*, and ſignifieth *half a daies journey*.

Their *meaſures of capacity*, termed *Menſuræ capacitatis*, were of *two ſorts*; ſome for *dry things*, as Corn, Seed, *&c.* Some for *liquid things*, as Wine, Oyl, *&c.* In both, that there might be a juſt proportion obſerved, all their meaſures were defined by a ſet number of *Hen egg ſhells of a middle ſize*.

In my parallelling of them with our meaſures, where I ſpeak of *Buſhels*, *half-Buſhels*, *Pecks*, &c. I am,

am to be underſtood according to *Wincheſter meaſure*, as we phraſe it: ſuch a buſhel containeth *eight gallons*. Where I ſpeak of *gallons*, *pottles*, *quarts*, &c. I am to be underſtood according to our *Ale meaſure*, thereby I avoid fractions of number.

a *Arias Mont. Thubal Cain.*

קב, *Kab. Kabus, a Kab.* (*a*) This contained *twenty four eggs*, it held proportion with our *Quart*. The leaſt meaſure mentioned in Scripture, is the *fourth part of a Kab*, 2 *Kings* 6. 25. The famine in *Samaria* was ſo great, that a *fourth part of a Kab of Doves dung* was ſold for five pieces of ſilver. The *Rabbins* have a Proverb, that (*b*) *ten Kabs of ſpeech deſcended into the world, and the woman took away nine of them.*

b עשרה קבין שיחה ירדו לשולם תשעתן נטלו נשים

עמר *Omer*. It contained * *one Kab and an half, and a fifth part of a Kab*, that is *three pints and an half pint*, and a fifth part of an half pint. It was the tenth part of an *Ephah*, *Exod.* 16. 36.

Vid. Buxtorf. Lexicon in חיה

* *Alſted. præcog theol l.* 2. *p.* 588.

סאה *Seah*, σάτον, *Satum*: The *Latine* Interpreters commonly render it by *Modius*. It contained (*c*) *ſix Kabs*, that is, *a Gallon and half*. We tranſlate the word in general, *a meaſure*: To morrow this time, a *meaſure* (that is, a *Satum*) of fine flower ſhall be ſold for a Shekel, 2 *Kings* 7. 1.

c *Vide Buxtorf. Lexic. in* קבב *ex opere R. Alphef. tractat de Paſch. chap.* 5. *fol.* 176.

d *Arias Mont. Thubal Cain.*

אפה *Ephah*. It contained (*d*) *three Sata*, that is, *half a buſhel, and pottle*.

e *Epiph. de menſur. & Ponderib.*

לתך *Lethec*. It contained (*e*) *fifteen Modios* (*i*) *Sata*; *that* is, *two buſhels, ſix gallons, and a pottle*. Mention of that is made, *Hoſ.* 3. 2. It is there rendred in *Engliſh*, *half an Homer*.

חמר *Homer*. It is ſo called from חמור *Chamor, Aſinus, an Aſs*, becauſe this meaſure contained ſo much grain of corn as an Aſs could well bear. It contained *ten Ephahs*, *Ezek.* 45. 11. that is, *forty five gallons*, or, *five buſhels, and five gallons*.

כור *Cor*, *Corus*. The *Cor*, and the *Homer*, were of the same quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16. 7.

These measures of which we have spoken hitherto, the *Hebrews* used in measuring of *dry things*: Three other measures there were, which they used for liquid or *moist things*.

לוג *Log*. It contained (*f*) *six egg shells*. It was of the same quantity as the *fourth part of a Kab half a pint*.

f *Buxtorf. in loco superius citato.*

הין *Hin*. It contained the quantity of (*g*) *seventy two egg-shells*, so that it was of our measure *three quarts*.

g *Buxtorf ib.*

בת *Bath*; βάτος, *Bathus*, the *Bath*. It was of the same capacity with the *Ephah*, the tenth part of an *Homer*, *Ezek.* 45. 14. The *Latine* Interpreters commonly render it *Cadus*. (*h*) *Hierom* writing upon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur Bathus, sive Vadus.* I sometimes thought there had been some error in the print, namely, *Vadus*, put for *Cadus*: But now I find the *Greeks* to use both βάτος, and βάδος, for this measure; and from the last of these *Greek* words, that ancient *Father* reads it, *Vadus*. Sometimes our *English* renders it, in general, *a measure*, *Luk.* 16. 6. It contained *four gallons and an half*.

h *Hieron. Ezek.* 45.

All these measures were proper to the *Hebrews*: I find three others mentioned in the *N. T.* taken from other Nations.

Σεξτάριος, *Sextarius*. We *English* it, in general, *a Pot*, *Mark* 7. 4. (*i*) It was of the same quantity with the *Log*, if we understand it of the *Roman Sextarius*. It was somewhat more, if we understand it of the *Attick Sextarius*: *undecim Attici sextarii æquabant Romanos duodecim*. In probability we are to understand the *Roman* measure, so that it contained *six eggs*, that is, *half a pint*.

i *Alsted. præcog. Theol. p.* 561.

Χοῖνιξ,

Χοῖνιξ, *Chœnix, a meaſure, Rev. 6.6.* It ſignifieth properly that meaſure of corn, which was allowed ſervants for their maintenance every day. Whence was occaſioned that ſpeech of *Pythagoras : Super Chœnice non ſedendum.* That is, *we muſt not reſt upon the proviſion which ſufficeth for a day, but we muſt take care for the morrow.* It contained (*k*) *four Sextarii*, that is, *a Quart.*

k *Budæus de aſſe. lib. 5.*

Μετρητὰς, *Metretes, Joh. 2.6.* It is tranſlated a *Firkin.* It was a meaſure in uſe among the *Athenians.* (*l*) It was of the ſame quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *Hebrew Bath*, ſo that it contained *four Gallons and an half.*

l *Budæus de aſſe. lib. 5.*

CHAP. X.

Their Coyns. Firſt of brazen Coyns.

THat they might have juſt *Coyns* and *Weights*, they weighed both them and their weights by *Barley-corns.*

Λεπτὸν, *Minutum a Mite, Luk. 21.20 Mar. 12.42.* The latter *Hebrews* call it פרטה the *Syriack* שמנא (i. *Octava, the eighth part of Aſſarium* (*m*). It weighed *half a barly-corn.* It valued of our mony, *three parts of one* c.

m פרטת משקל חצי שעורה *Moſes Konſenſ. f. 124. col. 4.*

Κοδράντης *Quadrans, a Farthing.* It was a *Roman coyn*, weighing a *grain of barley*; it conſiſted of *two mites.* The poor Widow threw in *two mites, which make a farthing, Mark 12. 42.* By conſequence it valued of ours c. $\frac{1}{2}$.

Ἀσσάριον, *Aſſarius, vel aſſarium.* It was a *Roman coyn*, weighing *four grains.* The *Rabbins* call it איסור *Iſor*, and ſay, that it containeth * *eight mites.* Of this we read, *Mat. 10. 29.* Are not two Sparrows ſold for (an *Aſſarium?*) our *Engliſh* readeth it, for a *farthing?* It valueth of ours, in preciſe ſpeaking, q^a.-q.

* *Druſius. in præter. Luc. 12. 59.*

Their

Their ſilver Coyns.

גרה *Gerah.* It vvas the tvventieth part of the ſhekel of the Sanctuary; *A ſhekel is twenty Gerahs, Exod.* 30. 13. It vvas the leaſt ſilver coyn among the *Hebrews*; valued of ours 1. *d. ob.*

אגורת *Agorath*: We Engliſh it in general, a *piece of ſilver*, 1 Sa. 2.36. But it *appeareth* by the *Chaldee paraphraſe*, that it is of the *ſame* value vvith *Gerath*; that *paraphraſe* renders both מעא *Megna*; by the *Greek* they are both rendred ὄβολ☉, the value thereof therfore is 1 *d ob.*

קשיטה *Keſhitah.* The vvord ſignifieth a *lamb*, and is uſed for a certain *Coyn* among the *Hebrews*, on the one ſide vvhereof the Image of a *lamb* vvas ſtamped; our *Engliſh* reads it, in general, *a piece of money*. *Jacob* bought a parcel of a field for an hundred *pieces of money*, *Gen.* 33.19. In the original it is, for an hundred *lambs*. But it is apparent, that *Jacob* paid *mony*; for S. *Stephen* ſaith, he bought it for *mony*, *Act.* 7.16. In the judgment of the *Rabbines*, it vvas the ſame that (*n*) *Obolus*, (*o*) *twenty of them went to ſhekel*; ſo that the value thereof vvas 1 *d.ob.*

n *R. Solom. Gen.* 33. 19. *R. David. in lib. radic. Ir. Levi ben Gerſ. Gen.* 33. 19.

כסף *Ceſeph*, ὀργύριον *Argenteus*, *a piece of ſilver*: as the *Romans* numbred their ſums by *Seſterces*, inſomuch that *Nummus* is oftentimes put abſolutely to ſignifie the ſame as *Seſtertius*: So the *Hebrews* counted their ſums by *ſhekels*, and the *Grecians* by *Drachmæ*: Hence *Argenteus*, *a piece if ſilver*, being put abſolutely in the *Bible*, if mention in that place be of the *Hebrew coyns*, it ſtandeth for a *ſhekel*, and valueth 2 *s.* 6. *d.* if it ſtand for the *ſhekel of the Sanctuary*: if it ſtand for a *common ſhekel*, then it valueth 1 *s.* 3 *d.* But if mention be of the *Greek coyns*, as *Acts* 19. 19. then it ſignifieth the *Attick Drachma*, vvhich valueth of our money 1 *d.ob.*

o *Druſ. ad diſc. Loca, Gen. p.* 119.

Δραχμὴ, *Luk.*15.8.(*o*) It was a *quarter of a ſhekel*, and thus by conſequence it valued of ours 7 *d.ob.*

o *Brerewood de num.*

Δίδραχμον, *Didrachmon*, *Mat.* 17. 24. We *Engliſh* it

q תרין דחין *tribute money*: The *Syriack* readeth (*q*) *Duo Zuzim*; now that Coyn which was termed *Zuz* by the *Hebrews*, was anſwerable to the *Roman Denair*; whence it appeareth, that it valued of ours 1 *s.* 3 *d.*

Στατὴρ, *Stater.* We Engliſh it a *piece of money* at large, but it contained preciſely *two Didrachma's*. For the *tribute money* to be paid for each perſon, was *Didrachmum*, as is evident, *Mat.* 17. 24, and this *Stater* was paid for *two*, namely, for *Chriſt* and *Peter*, the value of it therefore was, 2 *s.* 6. *d.*

Δηνάριον, *Denarius, a peny.* This was their *tribute money*, *Mat.* 22. 19. There were (*r*) *two ſorts of pence* in uſe among them: the *common peny*, which valued of ours 7 *d. ob.* And the *peny of the Sanctuary*, which valued 1 *s.* 3 *d.* For it was anſwerable to their *Didrachmum*; and of this laſt we muſt underſtand S. *Matthew* in this place, for their *tribute mony* was *Didrachmum*, as before hath been noted out of *Mat.* 17. 24. This *Didrachmum* or *half-ſhekel*, vvas formerly paid by the *Iſraelites* (*ſ*) every year after they were 20 years old, towards their *Temple*, *Exod.* 30. 13. *Cæſar* by taking away this *money* from the *Temple*, and changing it into a *tribute* for his *own Coffers*, did in truth take avvay from *God* that which vvas *God's*. Hence in that queſtion propoſed unto *Chriſt*, *Is it lawful to give tribute unto* Cæſar, *or not*? *Chriſt* anſvvereth, *Render unto* Cæſar *the things that are* Cæſar's, *and unto God the things that are God's.* (*t*) This very *tribute* aftervvard vvas paid by the *Jews* tovvards the *Roman Capitol*, by vertue of a Decree made by *Veſpaſian.*

r *Trenel. Mat.* 22. 19.

ſ *Alen Eſr. Nehem.* 10. 32.

t *Joſeph. de bell. lib.* 7. *cap.* 25.

זוז דבע שקל כסף *Elias Tisbit.*

זוז *Zuz.* It was the (*u*) *fourth part of a ſhekel of ſilver*: it valued therefore of ours, 7 *d. ob.*

שקל *Shekel, Siclus, a ſhekel*: it was twofold; *Siclus regius, the Kings ſhekel*, of common uſe in buying and ſelling, it valued 1 *s.* 3 *d.* And *Siclus Sanctuarii*, *the ſhekel of the Sanctuary*, it valued 2 *s.* 6. *d.* The

The *ſhekels of the Sanctuary* were of *two ſtamps*. The one was always in uſe among the *Jews*: the *thirty pieces of ſilver which* Judas *received*, *are thought to be* 30 *ſhekels of the Sanctuary*. It had ſtampt on the one ſide, the *pot of Manna*, or as others think, *Aarons Cenſer* or *Incenſe cup*: the inſcription on this ſide was שקל ישראל *Shekel Iſrael*, *The ſhekel of Iſrael*: on the reverſe ſide was ſtampt *Aarons Rod budding*, with this inſcription about the Coyn, ירושלים הקדושה *Jeruſchalaiim hakeduſcha*. After the coming of our *Saviour*, the *Jews* which were converted to the *Chriſtian Faith*, (*t*) changed their *ſhekel*, and on the firſt ſide ſtampt the *Image of Chriſt*, with יש at the mouth of the Image, and ו in the pole, which three letters made his name *Jeſu*. On the reverſe ſide there was no picture, but the whole rundle was filled with this inſcription, ואור מארם עשוי דו משיח מלך בא בשלום (is) *Meſſia rex venit cum pace, & lux de homine facta eſt vita*. In ſome Coyns for the latter clauſe of that inſcription is read, אדם עשוי אלהים (i.) *Deus homo eſt factus*.

t *Alſted praecog. Theol. p.* 550.

The *King's ſhekel*, in *David* and *Solomon's* time, had ſtampt on the one ſide, a kind of Tower ſtanding between ידו and מלם, and underneath was עיר הקדש. The whole inſcription was, *Jeruſalem urbs ſanctitatis*. On the reverſe ſide, the rundle was filled with this *Hebrew*, דוד המלך וכנגו שלמח המלך (i) *David rex, & filius ejus Solomon rex*.

The *ſhekel* again was divided into leſſer Coyns, which had their denomination from the parts thereof. Thus we read of the half *ſhekel*, *Exod.* 30. 13. The *third part of a ſhekel*, *Nehem.* 10. 32. The *quarter of a ſhekel*, 1 *Sam.* 9. 8.

Their Gold Coyns.

זהב *Zahab*. The *Engliſh* reads is, *a piece of gold*, 2 *Kin.* 5. 5. By it is meant, that which elſewhere is called

Siclus auri, a ſhekel of gold, 1 *Chron.* 21. 25. Hence the one thouſand ſeven hundred *pieces of gold* mentioned, *Judg.* 8. 26. the *Greek* renders 1700, (*u*) *ſhekels, of gold,* (*x*) The weight of this Coyn was two *attick drams.* the value 15. *s.*

u Σίκλοι χιλιοι, &c.

x *Breerewood de nummis.*

אדרכן *Adarcon,* of this we read, *Eſra* 8. 27. It was alſo called דרקמן *Drakmon,* of which we read, *Eſra.* 2. 69. Both theſe names ſeem to denote the ſame coyn; if not, yet both were of the ſame weight. The *Greek* interprets them both by δραχμὴ, and our *Engliſh* accordingly renders both, a *dram,* which muſt be underſtood of the *drams* in uſe among the *Hebrews*, weighing two *Attick drams.* From the *Greek* δραχμὴ, *Drakmon* ſeemeth to have had is name. (*y*) He conjectureth not amiſs, who thinketh that *Adarcon* was ſo called, *quaſi Daricon,* which was a certain coyn of gold in uſe among the *Perſians,* and from King *Darius* (whoſe Image one ſide thereof bore) was named *Daricon,* and א amongſt the *Chaldæans* is often prefixed before a word, as ח is among the *Hebrews.* The value of this Coyn was of ours 15. *s.*

y *Breerwood de nummis.*

Their Sums.

Their ſums were *two* מנה *Maneh,* μνᾶ *Mina,* a *Pound.* In *gold* it weighed *one hundred ſhekels.* This appeareth by comparing theſe Texts, 1 *Kin.* 10. 17. *Tres* מנים *Manim, three pound* of gold went to one ſhield. Now we read, 2 *Chron.* 9. 16. *Three hundred ſhekels* of gold went to one ſhield. The name *ſhekels* is not expreſſed in the Original, but neceſſarily underſtood, as appeareth in that which was ſpoken of *Zahab.* For it is a received rule, that in Scripture *Aurum* being put with a *numeral,* ſignifieth ſo many *ſhekels of gold*; and ſo *Argentum* in like manner. The weight thereof then being 100 *ſhekels,* it followeth, that the value was 75. *l.* in *ſilver,* their *Maneh* weighed 60 *ſhekels, Ezek.* 45. 12. ſo that it valued 7. *l.* 10. *s.* Note, that (*z*) *Sheindler* was deceived

z *Sheindler in* מנה

ved, in ſaying, that the price or value of the *Maneh* was changed in *Ezekiels* time, becauſe it then valued 60 *ſhekels*: for the difference is not between the ſacred and profane *Maneh*, as *Sheindler* conceiveth, but *between* the *Maneh* of gold, which was valued at 100 *ſhekels* always, and the *Maneh* of ſilver, which weighed 60 *ſhekels*, according to the fore-quoted place in *Ezekiel*.

The ſecond ſum was ככר *Cicar*, *Talentum*, *A Talent*. This, if it were of *ſilver*, it contained in weight 3000 *ſhekels*. For, thoſe two verſes being compared together, *Exod.* 38. 25, 26. ſheweth, that *ſix hundred thouſand* men paying every man *half a ſhekel*, the whole ſum amounteth to an *hundred talents*; whence it followeth, that a *talent of ſilver* amongſt the *Hebrews* was 375. *l.* But a *talent of gold* (the proportion of gold to ſilver being obſerved) was twelve times as much, ſo that it valued of ours 4500. *l.*

In this tract of their Coyns we are to know *three things*. Firſt, that as the *Romans*, in the former ages, uſed *Æs grave*, *Bullion money*, unſtampt, which in the *Maſs* or *Billot* they weighed out in their payments, and afterward, *Æs ſignatum*, *coyned metals*: So the *Hebrews*, though at laſt they uſed *coyned money*, yet at firſt they *weighed their mony uncoyned*; *Abraham weighed to Ephron the ſilver*. *Gen.* 23. 16. Hence the *ſhekel* had its *name from* שקל *Shakal*, *ponderare*, *librare*, *to weigh*, or *put in the ballance*. *Secondly*, as the coyned *ſhekel was twofold*, *one* for the uſe of the *Sanctuary*; the other for the uſe of the *Commonwealth*; and that of the *Sanctuary* was double the price of the *other*; ſo the *weight of the ſhekel* is to be diſtinguiſht after the ſame manner; the *ſhekel of the Sanctuary weighed half an ounce Troy weight*; *the common ſhekel* weighed *a quarter of an ounce*. For Example, *Goliahs ſpears head weighed* 600. *ſhekels of the ſanctuary*, 1. *Sam.* 17. 7. that is *twenty five pound weight*: Abſolom's

hair

hair weighed two hundred ſhekels after the Kings weight, 2 *Sam.* 14. 26. that is, *four pound weight and two ounces.* Yea, the ſums which I have reckoned only *according to the Sanctuary*, in common uſe, *according to the King's weight*, they abate half their value.

3. The leſſer coyns were in general termed Κέρμαλα, or in the ſingular number Κέρμα, *Joh.* 2. 15. The word ſignifieth properly a ſmall quantity or little piece of metal, ſuch as may be clipt off from coyns. *Upon the firſt of the month* Adar, *Procla. was made throughout Iſrael, that the people ſhould provide their half ſhekels, which were yearly paid toward the ſervice of the Temple*, according to the commandment of *God*, *Ex.* 30. 13. (*b*) One the 25. of *Adar*, then they *brought tables* into the *Temple* (that is, into the *ward Court* where the *people ſtood*) on theſe *tables* lay theſe Κέρμαλα, or *leſſer coyns*, to furniſh thoſe *who* wanted *half ſhekels* for their offerings, or that wanted *leſſer pieces of mony* in their payment for *oxen ſheep, or doves*, which likewiſe ſtood there in a readineſs in the ſame *court* to be ſold for *ſacrifices*: but this *ſupply of leſſer coyns*, was not without an *exchange* for other *mony, or other things* in lieu *of mony*, and that upon advantage. Hence thoſe that ſate at theſe *tables*, as chief *bankers* or *maſters of the exchange*, they were termed Κερμαλισαὶ in reſpect of the *leſſer coyns* which they exchanged: in reſpect of the *exchange it ſelf*, they were termed Κολλυβισαὶ, for (*c*) Κόλλυβ signifieth the ſame in *Greek*, as *Cambium* in *Latin*, whence thoſe *Letters of exchange*, which the *Latines* call *Literas Cambii*, the *Greeks* call σύμβολα Κολλυβισικὰ, *Tickets of exchange*: in reſpect of the *Tables* at which they ſate, they are termed by the *Talmudiſts* שולחנים, *Schulcanim* from שולחן, *Schulcan*, *Menſa*; for the ſame reaſons they are ſometimes termed by the *Greeks* τραπεζιταὶ; and by the *Latines* *Menſarii*. Theſe are thoſe *changers of mony* which our *Saviour* drove out of the *Temple*.

FINIS.

תחלה לאל חי

2 *Moſes Kotſenſ. de Siclis. fol.* 122. *col.* 2.

b *Moſes Kotſenſ. ibid.*

c Κόλλυβ inquit *Pollux*, eſt ἀργυρίς ἀλλαγὴ *vid. Dru. Annot. in N. T. part. al. ter.*

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TABLE
OF THE
Several TEXTS of SCRIPTURE
Explained in the Six Books.

GENESIS. Chap.	Verſ.	Pag.
4	3,4	23
4	21	136
7	24	84
8	4	ibid.
9	25	1
11	31	143
14	22	245,247
15	2	230
17		213
17	14	216
18	22	73
20	7	24
21	10	1
22	2	148
23	2	169
23	16	269
24	2	245
24	53	230
24	55	231
24	56	236
25	5,6	230
29	27	234
30	27	273
30		133
31	28	87
31	30	170
31	53	143

GENESIS. Chap.	Verſ.	Pag.
35	19	265
35	16	261
37	34	244
38	24	2
41	1	231
43	16	97
43	24	88
44	5	173
45	15	87
46	4	239
46	26	245
47	29	245
49	3	2
49	7	26
49	10	3
50	2	241
50	10	234

EXODUS.		
1	11	248
1	14	109
3	6	47
3	15	142
7	11	174
12	6	107
12	15	110

EXODUS. Chap.	Verſ.	Pag.
12	26,3	106
12	27	103
13		223
13	2,9,11.	42,43
13	18	257
14	1	154
14	24	81
15	20	24
16	23	101
16	34	17
16	36	262
18	7	87
18	21	193
21	10	236
21	14	77
22	1,2 4.	203,204
23.	32 & 34.	14, 257
25	22	63
28		14,16
28	16	167
29	4,9, 20.	16,17
30	10.	64,133
30	13.	265,266
		267,270
30	23	13
31	14	217
32		157

EXODUS.

Chap.	Verſ.	Pag.
32	20	158
32	34,10.158	,159
34		161
35	3	101
38	25,26.	269

LEVITICUS.

6	3	146
8	13,30. 13	,14
10	10	180
12	2,3	214
13		
13	2	18
15	4,23	15
16	3,4. 15	,133
18	21	143
19	18	183
19	2 ,24	218
20	10	199
21	3,10,11.	17
21	14,7:17.	16
32	27 107,	214
23		118
23	5,6,7,8.	104
23	10,11,17.115,	
	116,118	
23	17 218,	220
23	24	121
23	40	118
23	43	119
24	13	196
25	6,10,2	134
25	8	136
26	30	151
27	29	218
27	32	226

NUMBERS.

Chap.	Verſ.	Pag.
2	2	254
3		19
3	15	20
4	41	23
5	3	23
5	18	26
6		31
6	5	32
8	10	20
8	11	220
8	24	20
9		113
9	9	195
10	18	,256
10	2	102
10	9	256
10	25	255
11	16,26.19	,191
12	18	113
15		45
15	20 218,	219
15	35	196
15	38	44
18	13	220
18	12,13	218
18	15,16	223
18	26	220
18	31	221
23	28	154
24	21	55
25	3	154
27	18	29
28	4	108
28	11,15.	121
28	16,17,10	,128
29		119
29	1,6	122

NUMBERS.

Chap.	Verſ.	Pag.
36	10	195

DEUTERENOMY

1	13,17.	193
3	11	260
3	29	154
4	41,43.	77
6	4	43
7	2	257
8	8	219
9	3	78
9	21	159
11	13	43
14	21	9
14	1,2	244
14	18	225
14	16	ibid.
15	2,4.134	,135
16	2 104,	128
16	6	111
17	7	201
17	12	179
18	4	220
18	10,11.	171
19	3	78
19	15,19	185
19	21	204
20	10	257
20	11	ibid.
21	6	40
21	17	230
22	5	163
22	8	117
22	12	44
23	6	257
25	2	207
25	2,3	206

DEUTERENOMY

Chap.	Verſ.	Pag.
26		222
26	12	225
28		233
28	58,59.	207
29	11	23
29	15	186
33	5	2

JOSHUA.

3	4	100,154
6	4	136
6		256
7		182
7	19	246
7	19,20.	197
9	6	238
9	7	257
9	23	22
11	19	257
19	1,9	27
20	6	79
20	7	77

JUDGES.

1	16	55
3	7	76
7	1	72
7	19	81
8	23	2
8	26	263
8	33	154
9	4	155
13		32
14		13
14	10,11.233,	83
14	12	90
17	5	170

RUTH.

Chap.	Verſ.	Pag.
2	4	87

1 SAMUEL.

2	36	265
5	4	156
7	15	2
7	16	193
9	8	267
9	9	24
10	1	88
14	44	247
16	11	94
17	7	259
19	13	170
25	41	88
28		177
28	6,7	165
31	10	160

2 SAMUEL.

2	1	167
7	18	73
14	26	270
18	18	219
20	25	27
21	1	258

1 KINGS.

2	28	77
6	3	65
6	37	60
7	15	262
8	9	63
8	31	245
10	17	268

1 KINGS.

Chap.	Verſ.	Pag.
11		143
11	5	160
12	12	207
12	28	159
13	33	17
18		147
18	19	76
20	10	247
20	39	203
21	9	196
22	30	12

2 KINGS.

1	2	154,155
2	9	230
2	12	25
4	23	191
4	29	87
5	5	267
5	18	164
6	1	25
6	25	262
7	1	ibid.
11	12	11
12	10	27
12	9	66
17	30,31	164
17	33	49
19	37	164
21	7	76
22	3	27
23	4	13,181
23	6	76
23	10	143
23	11	150
23	13	160

1 CHRON.

Chap.	Verſ.	Pag.
6	49	18
21	25	268
23	4	19
23	24	20
24		19
25	8	20
26		ib.
26	20	19

2 CHRON.

3	15	260
5	12	20
6	13	65
9	16	268
15	16	76
19	5,8,11.	180
20	5	65
29	22	18
31	6	224
31	13	226
35	6	111

EZRA.

2	43	22
2	69	268
3	8	20, 67
3	12	68
6	15	67
7	6	27
7	9	ib.
8	27	268

NEHEMIAH

3	1	72
3	3,28	74

NEHEMIAH.

Chap.	Verſ.	Pag.
8	10	96
8	15	118
8	18	119
10	32	267
10	37	219
10	37,38	224

ESTER.

1	8	95
9	21	138

PSALMS.

1		188
15	1	62
16	6	360
19	1	63
19	4,5	232
23	5	89
26	6	40
27	10	256
40	7	249
45	1	27
45	8	14
46	5	254
52		164
54		ibi.
60	8	89
74	8	70
76	10	188
78	38	207
80	2	256
81	3	122
84	7	28 72
95		247
99	1	63
106	20	157

PSALMS.

Chap.	Verſ.	Pag.
106	26	245
109	7	188
116	13	97
118	20	70
109	31	187
122		223
128	3	94
133	2	14
141	2	64
145		233

PROVERBS.

1	21	70
3	22	175
4	10	73
9	9	72
10	7	242
14	28	222
5	17	86
20	26	211
21	14	66
31	6	193

CANTICLES.

9	4	254

ISAIAH.

1	1	24
8	1	249
8	2	215
12	3	120
17	8	161
18	2	153
27	9	161
30	8	248

ISAIAH.

Chap.	Vers.	Pag.
30	29	223
37	38	164
38	8	84
45	23	246
63	3	133
65	5	41

JEREMIAH.

7	18	160
9	17	245
16	7	97,243
19	5	144
26	8,16	180
28	9	193
32	35	144
34	18	257
35		31
35	7	56
36	6	130
36	23	249
40	5	86
44	17	160
48	1	164
48	7	157
52	21	259
52	24	1

LAMENT.

2	19	81

EZEKIEL.

1	10	255
8		163
8	14	152
16	38	199

EZEKIEL.

Chap.	Vers.	Pag.
20	21	57
21	21.	172,177
22	41	94
24	17	243
37		233
40	5	261
45	11	262
45	12	268
45	13	222
45	14	263

DANIEL.

9	24	84

HOSEA.

1	1	25
3	2	262
4	12	171,177

AMOS.

2	8	94
5	26	149
6	10	241
8	4	121

JONAH.

1	5	110

MICH.

3	7	244

HAB.

Chap.	Vers.	Pag.
2	11	204

HAGG.

2	10	68

ZACHAR.

3	1	187
5	2	249
9	14	137
10	2	171

MALACH.

2	7	18

TOB.

1	7	224
1	7,8	225
7	14	235
10	10	139

ECCLESIASTIC.

34	26	223

1 MACCHAB.

1	16	217
4	59	123
5	42	27

2 MACCHAB.

4	19	151
6	19	211

MATTHEW.

MATTHEW.

Chap.	Verſ.	Pag.
2	4	27
2	23	32
3	17	168
4	23	70
5		189
5	22	146
8	11	93
9	3,11.	28
9	15	232
9	23	244
10	12,13	87
10	17	180
10	29	264
10	38	209
10	41	24
11	19	25
12	41	188
14	25	81
15	2	39
15	5	247
16	14	38
16	18	192
17	24	265
18	16	181
20	3,5,6.	81
21	9	118
21	23	180
22	19	166
22	23,32.	47
23	5	41
23	6	30
23	9	25
23	17	103
23	18	246
23	23.224,226	
24	31	122
25	23	186
26	3	180

MATTHEW.

Chap.	Verſ.	Pag.
26	17	113
26	49	30
26	65	17
27	24	40
27	25	196
27	26	209
27	28	13
27	34,38.	197,198
27	59,60.	242
28	1	80

MARK.

6	21	61
6	27	196
7	3	39
7	4	40
7	4	240,263
8	15	61
10	12	238
12		50
12	42	264
13	35	81
14	1	19
14	26	92
15	23	197
55	25,34.82,	109
15	42	99

LUKE.

1	5,9	19
1	61	215
2	1	59
3	2	18
3	37,38,46.	89
4	17,20.	249
4	20	71

LUKE.

Chap.	Verſ.	Pag.
5	17	27
7	30	ibid.
7	38	87
7	37,38,46,	89
7	39	41
8	44	44
10	39	31
11	38	40
12	2	7
12	38	81
12	58	187
13	1	60
13	15	102
13	34	192
14	7	90
15	8	265
16	1	116
16	6,7	263
16	21	93
16	29	24
18		45
18	6	196
18	11	37
18	12	41
18	13	73
20	27	47
21	1,4	66
21	20	264
22	1	104,128
22	17,18	90
22	19	93
23	11	13
23	44	82

JOHN.

1	14,16	14
1	18	93

JOHN.

Chap.	Verſ.	Pag.
1	25	11
1	38	30
2	6	89,264
2	9	234
2	15	270
2	20	67
3	10	23
3	26	30
4	9	47
4	20	50
4	25	215
7	22	214
7	37	120
7	38	ibid.
7	49	37
8	5	159
8	20	66
9	22	181
9	24	246
10	3	16
10	22	139
10	23	65
11	9	82,83
13	2	112
13	5	88
13	9	41
13	23	93
13	29	128
16	2	112
18	28,31,128,129	
19	7	200
19	13	191
19	14	82
19	17	209
19	24	128
19	33	114
19	36	98
19	40	241

ACTS.

Chap.	Verſ.	Pag.
2	5	10
2	15	83
3	1	ibid.
3	11	65
5	37	59
6	1	8
6	6	21
6	9	70
7	16	265
7	43	149
7	60	73
9	2	70
9	37	239
10	9	83
10	9,10.	57
11	26	33
13	2	21,220
13	5,14.	70
13	42	98
14	23	21
15	2	32
15	21	70
16	13	73
16	16	176
17	23	141
18	14	200
19		166
19	2	68
19	8,9 10.	71
19	19	265
19	24	32
19	24,28	162
21	24	32
21	28.	60
22	3	13
23	6	47 49
23	8	47
23	8	37

ACTS.

Chap.	Verſ.	Pag.
24		129
24	5	32
26	1	22
27	9	130

ROMANS.

1	1	227
1	11	36
3	24	63
4	11	213
5	6,7	34
11	16	219
14	11	246

1 CORINTH.

1	20	24,28
4	13	132
5		114
5	5	182
7	3	236
7	18	217
8	5	153
10	16	93
10	19	97
11		115
11	10	236
11	26	106
14		31
15	9	240
15	23	254
15	32	210
16		183
16	20	87

2 CORINTH.

2	15	14
5	22	133

2 CORINTH.

Chap.	Vers.	Pag.
1	24	206

GALATH.

2	11	33

EPHES.

2	13	114

PHILLIP.

3	5	8

COLOSS.

2	8,16,18.	64
2	20,21,23.	ib.
2	9	68

1 TIMOTHY.

1	4	28
1	15	72
3	2	238
3	13	21
4	3	57

1 TIMOTH.

Chap.	Vers.	Pag.
5	3	238
5	22	21
5	23	57

2 TIMOTH.

3	8	174

HEBREWES.

1	1	165
3	18	247
5	4	17
9	4	63
9	12	133
9	26	114
11	35	211
11	37	210
12	23	20

JAMES.

2	2	12

1 PETER.

1	18	223

1 PETER.

Chap.	Vers.	Pag.
5	14	87

2 PETER.

1	20	24
3	8	136

1 JOHN.

2	2	63
5	16	183

2 JOHN.

2	1	187

APOC.

2	17	188
4	6	255
6	6	264
14	14	177
21	15	261

FINIS.